THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE LAST PLAGUE OF EGYPT.

Deep night o'er thy waters, thou dark-rolling Nile,
And the Hebrew sleeps trembling, his lord with a smile,
For a voice comes in dreams to the children of God;
But the proud hath no whisper that Death is abroad!

So, nestled in rocks, when the whirlwind is nigh,
They hear its far coming—the birds of the sky!
While trees it must shiver in leaf and in form,
Are hush as the stillness that heralds the storm.

And the Memphian, at midnight, lay smiling and pleased,
His sin all unshriven, his God unappeas'd,
Till dark o'er his slumbers chill shadows were curl'd,
And the soul of the dreamer was far from the world.

And he lay in the coils of the death-spirit, mute,
With a seal on his lips, like the blast in the fruit:
And he seem'd as when hoar-frost hath stiffen'd the flower;
'Twas the blight of the Lord, 'twas the touch of his power.

But still was the starlight—while, shrouded and hid,
Death brooded o'er palace and cold pyramid;
No voice on the midnight; no larum of wrath;
No sound of the whirlwind—but only its path.

And a cry was in Egypt, when rose the red morn,
For a thousand pale mothers bewail'd their first-born:
And shriek'd the young wife o'er the child of her pain,
That never should breathe on her bosom again.

And the bride shrunk aghast, like the death-stricken dove,
When she woke in the cold frozen lock of her love:
And a groan for the noble, the lovely outpour'd,
A wail for the battle they waged with the Lord.

And they seem'd like the willows that, left on the steep,
Are bent o'er the wreck of the forest to weep,
Or lilies that dripping, and drooping of form,
Shed tears o'er the broken, the spoil of the storm.

Ye join not the wailing, ye dwellers of Zan!
Hath the death-angel spared ye, that smote as he ran?
Oh, the blood-sprinkled lintel hath stayed his proud reign,
And watch'd at your threshold the Lamb that was slain.

A. C. C.

THE CHURCH.

The antiquity of the Church of England is greater than that of our ancient monarchy. It is fulfilling a course approaching two thousand years: and though persecuted, and even obscured, it has never failed in the darkest ages of history to hold up a witness for truth. In order to assure ourselves in the fullest manner of the truth or value of any thing, we usually trace it to its origin or source, and ascertain, as well as we are able, the grounds on which it rests, and the principles by which it is actuated. The Church of England is identical with the Apostolical Institution of Christianity. We may be told of blemishes which deface—of evils which corrupt. We do not mean to contend that time has no innovations, or that the Established Church is perfectly consistent with the pure and undefiled prescripts of its divine founder; but we do contend that, compared with all other ancient Christian establishments in the world, it is the most chaste exhibition of the primitive Apostolical Church that exists. Our fond attachment to the Church, if we do not dwell on those minor defects or lesser blemishes, which we perceive may be removed, is much more reasonable and consistent with correct judgment than that narrow-minded inquisition, which can take no pleasure in the surpassing excellence of the whole, because of some real or affected imperfections it may have been discovered in the detail. Like some ignoble critic, who, on surveying an exquisite piece of statuary, condemns the entire work, because, forsooth, the shoe-string or knee-buckle does not tally with his ideas of tying the one or fastening the other.—*Shropshire Mercury.*

IMPORTANCE OF RELIGION TO THE PROSPERITY OF THE STATE.

"In the history of mankind there is recorded but one attempt, seriously made, to establish a free government without religion. During its continuance it became the greatest scourge to those upon whom it was to bestow a millenium of happiness, in anarchy and atheism, and to the rest of mankind, that had ever improvidently wasted guilty lands for their iniquities. Those who lived under it, and either originated or executed its measures, were the authors of more crimes than any collection of men since the termination of that gigantic wickedness, from which nothing but the universal deluge could cleanse this polluted world."—*Dr. Dwight's Travels.*

SCRIPTURE ILLUSTRATIONS.

The following curious illustrations of a remarkable passage in the New Testament, occurs in a work lately published in London, entitled "Discoveries in Asia Minor," by the Rev. F. V. A. Arundel, British Chaplain at Smyrna.

"As we were ascending the hill, I saw something shining on the road, which proved to be one of the needles used by the camel drivers for mending their camel furniture. It was about six inches long, and had a large, very long eye; it had evidently been dropped by one of the conductors of a caravan which was some little way ahead of us, and of which the sound of the camel bells, as it was occasionally brought to us by the wind, was so agreeable, that I was not surprised that Mr. Lovell should call the camels lovers of music.

"This association of the needle with the camels at once reminded me of the passage which has been considered so difficult to be illustrated: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

"Why should it not be taken literally? As the usages of the East are as unvarying as the laws of the Medes and Persians, I can easily imagine that even the camel driver of Rachel carried his needles about with him to mend the furniture; and the equipment of a camel driver in those days could not well have been more simple than at present, comprising simply his long beuish or cloak, of white felt, or coarse cloth, the shield against the sun and cold by day, and his bed by night; a tinned cassan, or crock, for his pillar, and all the other uses of the cuisine; a wooden bowl to prepare the barley or dari balls for his camels, and his needles and cordage. His short pipe and tobacco bag are luxuries of modern days.

"The needle, from its constant and daily use, must have held a prominent place in his structure of ideas and imagery; and as we know how fertile the imaginations of these camel drivers were in furnishing us with proverbs and legendary tales,—for Mahomet is said to have heard the story of the seven sleepers of Ephesus from a fellow camel driver;—why may not the impracticability of a camel's passing through the eye of his needle, even a common camel, much more the double-haunched gentleman of Bactria, have been a common expression to denote an impossibility?

"How valuable the needle must be to the poor camel driver, may be inferred from its loss. Should he have been so improvident as to have only one, the loss of it would be one of the greatest he could suffer; and when travelling through the desert might even endanger his personal safety."

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

(Concluded.)

CHAPTER VII.

EPISCOPACY—ECCLESIASTICAL ANTIQUITY.

Ecclesiastical testimony in support of Episcopacy—Universal consent of the Christian world for 1500 years—Clement of Rome—Ignatius—Irenæus—Clement of Alexandria—Tertullian—Origen—Cyprian—Firmilian—Clarus a Muscula—Ante-Nicene Code—Catholic Code.

I proceed, therefore, to cite the witnesses from Scripture and ecclesiastical antiquity in support of the Episcopal scheme; that is, that our Lord Jesus Christ, before His bodily departure from the world, and from the Church which he had chosen out of it, did, for the well-being and good government of this His spiritual kingdom, and for the work of the Ministry, grant a commission of regency, which he placed in the hands of one class of His ministers, the Chief Pastors of His Church, designing it to be a perpetual commission until His own return. That this commission, which He left in the hands of the Chief Pastors, has ever since continued, and must continue till the world's end, in their hands, they only being competent to exercise it who have been admitted to the order of Chief Pastors by those who were Chief Pastors before them.

In the first place, then, I would call my reader's attention to the following fact, which Dr. Jablonsky has clearly stated in these words: "It is very remarkable that there is no doctrine or tenet of the Christian religion, in which all Christians, in general, have for the space of 1500 years so unanimously agreed as in this of Episcopacy. In all ages and times down from the Apostles, and in all places, through Europe, Asia, and Africa, wheresoever there were Christians there were also Bishops, and even where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining their Bishops."

Let this fact be weighed, and it will amount to this, as before stated, namely, that for 1500 years no Christians dared to trust their salvation to any but an Episcopal ministry. The correctness of this fact we have seen negatively proved, in the complete failure of the Presbyterians to make out one single instance of Presbyterian government during the time above-mentioned.

For positive proof of the same, let the following extracts suffice; a few out of the many with which it would be easy to crowd these pages, if it were desirable to make a display.

Clement, as before cited, Bishop of Rome, A. D. 100, the companion of St. Paul, and whose "name is" declared in the Scripture to be "in the Book of Life." Phil. iv. iii.—"It will behoove us, (Christians,) looking into the depths of the Divine knowledge, to do all things in order, whatsoever our Lord has commanded us to do. He *has ordained*, by His supreme will and authority, both where and *by what persons they* [the sacred services and oblations] are to be performed. For the Chief Priest has his proper services, and to the Priests their proper place is appointed; and the layman is confined within the bounds of what is commanded to laymen."—*Epistle to the Church at Corinth.*

Ignatius, the friend and disciple of St. John, Bishop of Antioch, A. D. 107.—"The Bishops appointed to the utmost bounds of the earth are the mind of Jesus Christ."

"I think you happy who are so joined to your Bishop as the Church is to Jesus Christ, and Jesus Christ to the Father; that so all things may agree in unity."—*Epistle to the Church at Ephesus.*

"I exhort you, that ye study to do all things in a Divine concord. Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons, most dear to me, being intrusted with the ministry of Jesus Christ."

"Do nothing without your Bishops and Presbyters."—*Epistle to the Church at Magnesia.*

"He that does any thing without Bishop, and Presbyters, and Deacons, is not pure in conscience."—*Epistle to the Church at Tralles.*

"Attend to the Bishop, to the Presbytery, and to the Deacons."

"Do nothing without the Bishop."

"As many as are of Jesus Christ are also with their Bishop."—*Epistle to the Church at Philadelphia.*

"Follow your Bishop, as Jesus Christ [followed] the Father; and the Presbytery, as the Apostles: as for the Deacons, reverence them as the command of God. Let no man do any thing of what belongs to the Church without the Bishop. Let that Eucharist be looked upon as firm and right, which is offered either by the Bishop or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic Church. It is not lawful, without the Bishop, neither to baptize, nor to celebrate the Holy Communion; but whatsoever he shall approve of, that is also pleasing to God, that so whatever is done may be secure and well done."—*To the Church of Smyrna.*

Irenæus, ordained by Polycarp, the disciple of St. John, Bishop of Lyons, A. D. 178.—"Those elders in the Church are to be obeyed who have a succession from the Apostles, as we have shown, [in a former place he had given, in the instance of the Bishops of Rome, the succession from St. Peter,] who together with the succession have received a certain true gift, [or gift of truth,] according to the decree of the Father; but the rest who shun the chief succession, and are gathered together in any place, are to be suspected as heretics and persons of bad opinions; or as schismatics, and conceited persons, pleasing themselves; or, again, as hypocrites, doing this for the sake of gain and vain-glory, and all these have fallen from the truth."—*Work against Heresies*, book iv.

"The doctrine of the Apostles is true knowledge; and the ancient state of the Church, and the character of the body of Christ, is according to the succession of Bishops, to whom, in every place, they delivered the Church."—*Ibid.*

Clement, Presbyter of Alexandria, A. D. 194.—"In the Church, the orders of Bishops, Presbyters, and Deacons, are, I think, imitations of the angelic glory."—*Stromata*, book vi.

Tertullian, supposed by many to have been a layman of the Church of Carthage, in Africa, A. D. 200.—"Let the heretics set forth the origin of their Churches; let them turn over the order of their Bishops, so descending by succession from the beginning, that he who was the first Bishop, had one of the Apostles, or of the Apostolical men who was in full communion with the Apostles, for his author and predecessor. For in this manner the Apostolical Churches bring down their registers; as the Church of Smyrna had Polycarp placed over them by John; as the Church of Rome had Clement ordained by Peter; as the other Churches also set forth those who were made Bishops over them by the Apostles."—*Of Heretical Prescriptions*, c. 32.

Origen, Catechist of the Church of Alexandria, in Egypt, A. D. 230. "Shall I not be subject to my Bishop, who is ordained of God to by my Father? Shall I not be subject to the Presbyter, who, by the Divine condescension, is placed over me?"—*20th Homily on St. Matthew.*

Cyprian, Bishop of Carthage, A. D. 250.—"This, Brother, is and ought to be our principal labor and study, to the utmost of our power to take care that that unity may still obtain which was delivered by our Lord and by His Apostles to us, their successors."—*Epistle to Cornelius, Bishop of Rome.*

"From thence [from our Lord's appointment of St. Peter] through the course of times and successions, the ordination of Bishops, and the frame of the Church, is transmitted so that the Church is built upon the Bishops, and all her affairs are ordered by the chief rulers; and, therefore, seeing this is God's appointment, I must needs wonder at the audacious daring of some who have chosen to write to me as if in the name of a Church, whereas a Church is only constituted in the Bishop, Clergy, and faithful Christians."—*Epistle to the Lapsed.*

Firmilian, Bishop of Cesarea, in Cappadocia, A. D. 250.—"The power of remitting sins was given to the Apostles, and to the Churches which they founded, and to the Bishops who succeeded to the Apostles by a vicarious ordination."—*Epistle to Cyprian, Bishop of Carthage.*

Clarus a Muscula, Bishop in the province of Carthage, A. D. 250.—"The sentence of our Lord Jesus Christ is manifest, sending his Apostles, and to them alone committing the power given Him by His Father; to whom we [Bishops] have succeeded, governing the Church of our Lord with the same power."—*In the Council of Carthage.*

I will not tire my reader's patience by pursuing the list of individual witnesses. I will only desire him to observe, that, among the few I have cited, we have witnesses not from one Church or one country only, but from Europe, Asia, and Africa, the only quarters of the globe then known; from France, from Italy, from Cappadocia, from Asia Minor, from Egypt, from Carthage; witnesses not of that one only order, to the Divine institution of which as paramount in the Church, and essential to the constitution of a Church, they bore their testimony; but of the inferior orders also, Presbyters, Catechists, and one, as is generally supposed, a layman; witnesses, not of dubious character, nor unknown persons, but the companions of the Apostles; themselves Martyrs, and Confessors to the Christian Faith; not men living in a corrupt age, or corrupted by the supposed evil effect of a civil establishment, but living in the purest ages of the Church, under the storms of persecution, and who had all passed off the stage of human life before the Christian Church received what is called an establishment.

I will add the collective testimony of the Christians of those days set forth in the canons called Apostolical, which obtained throughout the world, in the same pure era.

Canon 1. "Let a Bishop be ordained by two or three Bishops; a Presbyter, by one Bishop, and so likewise a Deacon, and the rest of the Clergy."

Canon 24. "If a Presbyter, despising his Bishop, gather a separate congregation, and erect another altar, being not able to convict his Bishop of any thing contrary to godliness and righteousness, [if he could do this, redress was open in the Provincial Synod; and, therefore, his disorderly conduct inexcusable,] let him, and the clergymen that conspire with him, be deposed, and the laymen be suspended from communion, after a third admonition from the Bishop."

Canon 32. "Let the Priests and Deacons do nothing without the knowledge and consent of the Bishop; for with him the people of God are intrusted, and of him an account of their souls will be demanded."

Canon 47. "If any clergyman do unjustly calumniate a Bishop, let him be deposed; for it is written, 'Thou shalt not speak evil of THE RULER OF THY PEOPLE.'"

I will add, lastly, the testimony of the Catholic Code of Canons received throughout Christendom, beginning with the Nicene Council, which universally treats of Bishops, and Bishops only, as having power to ordain.

CHAPTER VIII.

EPISCOPACY—SCRIPTURE.

Scriptural testimony in support of Episcopacy—Churches of Asia Minor—Churches of Crete and Ephesus—All the Churches during the Apostles' lives—The whole Church during our Lord's abode on earth—Our Lord's Addresses to the Apostles—Corroborative incidental passages—Appeal to the Presbyterians.

Now what, let every calm and reasonable man ask himself, and well consider, what ought to avail to shake or set aside such testimony as this? Not, I think, a gratuitous suggestion by men in these later ages, that these martyrs and confessors to the Christian truth, these planters, and teachers of Christian Churches, these companions of the Apostles and lights of the world, were all Judaizers and Anti-Christs, who, with one accord throughout the world, without remonstrance from others, or hesitation on their own part, agreed to cast aside the divinely-constituted order of ministry, and substitute another of their own devising in its stead; of which supposed universal ecclesiastical revolution no monument can be produced, nor can any era be assigned to it. If such an objection without warrant is to avail to overthrow the Church's testimony on this point of Christian doctrine, a similarly gratuitous allegation from any persons sceptical on other points, must needs avail to destroy the Church's testimony altogether, and shake every doctrine and every tenet to be found in the Christian religion. How, then, can these witnesses in favor of Episcopacy be tried? "By the law and by the testimony; if they speak not according to this word, it is because there is no truth in them." Let us turn, then, to the sacred Scriptures, and see whether they afford contradiction or confirmation to the doctrine of Episcopacy.

§ 1. In the last book which closes the volume of Inspiration, Rev. ii. iii., we find directions from the Spirit to seven Churches in Asia Minor; each of which is represented as governed by a single officer, termed an angel, (a word signifying in the Greek the same as Apostle, namely, a messenger,) and applied elsewhere to a minister of religion, Mal. ii. 7, who is held responsible for the doctrines taught in his Church, has cognizance of the orders of the Clergy, and the care of the whole body. In other words, *the Churches of Asia Minor, in St. John's time, were Episcopalian.*

§ 2. We have St. Paul, in the last public acts of his life which the Holy Scriptures have recorded, (1 and 2 Tim., Tit.,) concerned in giving directions to single officers in the Churches of Ephesus and Crete, concerning their superintendence of those Churches, their control of the ministers in them; their ordination of the Clergy; their responsibility for the public service, and discipline. In other words, *the Churches of Ephesus and Crete, in St. Paul's time, were Episcopalian.*

§ 3. We find the Apostles exercising in their own persons the superintendence of the Churches which they founded; *e. g.*, Philippi, Phil. i., and Ephesus, Ephes. i., and of the Clergy whom they ordained to them; visiting them by themselves, or by their coadjutors, (Acts xv. 36; Acts xix. 22; 1 Thess. iii. 1;) sending to them pastoral letters, uttering sentences of excommunication, and recalling them; giving directions about the public service, and discipline. In other words, *all the Churches, during the Apostles' lives, were Episcopalian.*

§ 4. We find our Lord and Saviour, Jesus Christ, during His abode on earth, exercising in His own person the superintendence of the Church, ordaining the Clergy, (of whom He had two other orders under Him,) administering reproof to them; giving directions for the public worship and discipline. The true Head of the Church then exercised visibly and spiritually that Chief Pastorship or Episcopate which, since His departure from the world, He has spiritually continued to exercise, whence He is still styled the Shepherd and Bishop of our souls; but visibly by His servants, the Bishops and Apostles of the Churches, who will continue it till He "the Chief Shepherd shall appear." In other words, *the Church of Christ, in our Saviour's time, was Episcopalian.*

§ 5. Our Lord, before His departure from the world, addressed these words, not to all the ministers He had ordained unto Himself,—who consisted of, first, Apostles; second, The Seventy;—but to the Apostles only: "As my Father hath sent me, even so send I you."—"I appoint unto you a kingdom, as my Father hath appointed unto me."—"I am with you always, even unto the end of the world."

From which, until the Presbyterian scheme was invented in the sixteenth century, it had always been understood to be *our Lord's intention, that the Church should continue Episcopalian until His return;* as we have seen that, during His own abode on earth, and during the lives of the Apostles, and for the first fifteen centuries, it did universally continue *Episcopalian.*

§ 6. In corroboration of which view, it may be well to cite some of the single texts or passages which harmonize and correspond with it, but which are at variance with all the other schemes. Take then that character of the Catholic Church given in Acts ii. 42: "These continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." How can they be said to continue steadfastly in the Apostles' fellowship, who have separated foom the fellowship of those, who up to the time of their separation, were accounted to be the Apostles' successors, to stand in their place, and to be in their age the Apostles of the Churches? But the Episcopalians have steadfastly adhered to it. Take those passages (1 Cor. xii. 28. Eph. iv. 11–14) in which St. Paul affirms that Christ ordained divers orders of Ministers, the chief of whom were *Apostles*, not for a temporary object, or only for a season, but in perpetuity until the completion of the Christian system "for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." How is this ordinance fulfilled by them who cast away the Apostolic office as superfluous in their scheme of ministry? The Episcopalians have been careful to preserve it. Take Heb. vi. 2, where the Apostle speaks of "the laying on of hands," by which men are made "partakers of the heavenly gift," *i. e.*, either in confirmation or ordination, or in both, as one of "the first principles of the doctrine of Christ," part of "the foundation" of the Christian religion. Now it cannot be shown from the Scriptures that this means of grace was ever exercised by any who were not of the Apostolic order. But if it be a fundamental doctrine, it must be of perpetual obligation; and if it be of perpetual obligation, then it follows necessarily that there must be always in the Church officers of the Apostolic order competent to exercise this office. The Independents and Presbyterians have cast aside this order: the Episcopalians have continued it to this day. And no single passage has been or can be produced by our opponents, intimating that the Apostolic order would cease with the lives of those who were first called to it.

With this agree, likewise, all those numerous exhortations to unity to be found in our Lord's discourses, and in the epistles of His Apostles; and this indeed our very opponents witness, for they are ever fond of citing those passages in Tertullian, Jerome, and others, which affirm that Episcopacy was necessarily instituted for the preservation of unity. But if unity be a necessary end in the Church, and Episcopacy the necessary means for attaining that end, then how can the inference be set aside, that the Lord of glory, who ordained the end, must Himself likewise have ordained the means necessary for attaining that end?

Thus the testimony of the inspired records of the Church is as harmonious and distinct as that of the uninspired: seeing that *from the commencement of our Lord's ministry*—nay, if it is of importance to refer to things under the Mosaic "law," which had "a shadow of good things to come;" we may say that *from the appointment of Aaron*—until the closing of the sacred Canon, *no Church of God on earth is spoken of in the sacred Scriptures which is not Episcopalian; and that from thence downwards to the end of the fifteenth century, no Church can be shown to have existed which was not Episcopalian.*

Here I conclude.

I will not ask the reader to compare with this accumulation of proof, inspired and uninspired, the would-be-proofs adduced by the Presbyterians, by perverting single words or half-sentences; *e. g.*, interpreting a single word, Presbytery, (1 Tim. iv. 14,) in a sense which is destroyed by the context of the epistle in which it occurs; and building a theory upon the second verse of a chapter, (2 Philippians i.) which is destroyed by the first verse of the same chapter, as I have shown above; but I will ask the Presbyterians, "How many of the points of Christian doctrine which you now hold, can you support with stronger evidence than has been here adduced in behalf of Episcopacy?" And I will say to them, remember that if in any case you hold doctrines in behalf of which your proofs do not exceed these, you must either acknowledge our faith to be reasonable, or your own to be unreasonable. And may God give you grace to lay these things to heart, through Jesus Christ our Lord. Amen.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I send you the following extract, from an octavo volume, published in 1670, under the title of "The Grounds and Occasions of the Contempt of the Clergy and Religion, inquired into in a Letter," &c., of which Echard is the reputed author. It exhibits so fair and honest a view of the *principles* of a Church establishment, and such a lively picture of the poor country parson in those days, that I deem it may be interesting to some of your readers at the present time:

"I come now, Sir, to the second part that was designed, viz: the poverty of some of the clergy; by whose mean condition, their sacred profession is much disparaged, and their doctrine undervalued. What large provisions of old, God was pleased to make for the priesthood, and upon what reason, is easily seen, to any one that looks but into the Bible. The Levites, it is true, were left out, in the division of the inheritance, not to their loss, but to their great temporal advantage; for whereas, had they been common sharers with the rest, a twelfth part only would have been their just allowance. God was pleased to settle upon them a tenth, and that without trouble or charge of tillage: which made their portion much more considerable than the rest.

And as this provision was very bountiful, so the reasons, no question, were very divine and substantial: which seem chiefly to be these two:

First, that the priesthood might be altogether at leisure, for the service of God, and that they of that holy order might not be distracted with the cares of the world, and interrupted by every neighbor's horse or cow, that breaks their hedges, or shackles their corn: but that, living a kind of spiritual life, and being removed a little from all worldly affairs, they might always be fit to receive holy inspirations, and always ready to search out the mind of God, and to advise and direct the people therein. Not as if this divine exemption of them from the common troubles and cares of this life, was intended as an opportunity of luxury and laziness; for certainly, there is a labor besides digging; and there is a true carefulness, without following the plough, and looking after their cattle. And such was the employment of those holy men of old; their care and business was to please God, and to charge themselves with the welfare of all his people; which thing, he that does with a good and satisfied conscience, I'll assure you he has a task upon him, much beyond them that have for their care their hundreds of oxen, and five hundreds of sheep.

Another reason for this large allowance made to the priests was, that they might be enabled to relieve the poor, to entertain strangers, and thereby encourage people in the ways of godliness; for they being in a peculiar manner the servants of God, God was pleased to intrust in their hands a portion more than ordinary, of the good things of the land, as the safest storehouse and treasury for such as were in need. That in all ages, therefore, there should be a continued tolerable maintenance for the clergy; the same reason, as well as many others, make us think to be very necessary. Unless they'll count money and victuals to be only types and shadows, and so to cease with the ceremonial law. For, where the minister is pinched as to the tolerable conveniences of this life, the chief of his care and time must be spent, not in an impertinent inquiry, considering what text of Scriptures will be most useful for his parish, what instructions most seasonable, and what authors best to be consulted; but the chief of his thoughts, and his main business, must be, to study how to live that week: where he shall have bread for his family? whose sow has lately pigged? whence will come the next rejoicing goose? or the next cheerful basket of apples? how far to Lammas, or offerings? when shall we have another Christening and cakes? and who is likely to marry or die? These are very seasonable considerations, and worthy of a man's thoughts. For a family cannot be maintained by texts and contexts; and the little child that lies crying in the cradle, will not be satisfied without milk, and perhaps sugar.

But, suppose he does get into a little hole over the oven, with a lock to it, called a study, towards the latter end of the week; (for, you must know, Sir, there are very few texts of Scripture that can be divided, at soonest, before Friday night; and some there be, that will never be divided but upon Sunday morning, and that not very early; but either a little before, or in the going to church;) I say, suppose the gentleman gets thus into his study, one may very near guess what is his first thought when he comes there, viz: that the last kilderkin of drink is near departed, and that he has but one poor single groat in the house, and there is judgment and execution ready to come out against it, for milk and eggs. Now, Sir, can any one think, that one thus racked and tortured can be seriously intent, half an hour, to contrive any thing that might be of real advantage to his people? Besides, perhaps that week he has met with some dismal crosses, and most undoing misfortunes. There was a scurvy conditioned mole, that broke up his pasture, and ploughed up the best part of his glebe: and a little after that came a couple of spiteful, ill-favored cows, and trampled down the little remaining grass. Another day, having but four chickens, sweep comes the kite, and carries away the fattest and hopefulest of all the brood. Then, after all this, came the jackdaws, and starlings, (idle birds that they are!) and they scattered, and carried away from his thin-thatched house, forty or fifty of the best straws. And, to make him completely unhappy, after all these afflictions, another day, that he had a pair of breeches on, coming over a perverse stile, he suffered very much in carelessly lifting over his leg.

Now, what parish can be so inconsiderate and unreasonable, as to look for any thing from one whose phansie is thus checked, and whose understanding is thus ruffled and disordered? They may as soon expect comfort and consolation from him that lies racked with the gout and stone, as from a divine thus broken and shattered in his fortunes. But, we'll grant that he meets not with any of these, such frightful disasters, but that he goes into his study with a mind as calm as the evening: for all that, upon Sunday we must be content even with what God shall please send us. For, as for books, he is (for want of money) so moderately furnished, that, except it be a small *Geneva Bible*, so small as it will not be desired to lie open of itself, together with a certain concordance thereunto belonging; as also a book for all kind of latin sentences, called *Polyantheæ;* with some exposition upon the Catechism, (a portion of which is to be got by heart, and to be put off for his own,) and perhaps *Mr. Caryl upon Pineda, Mr. Dod upon the Commandments*, and *Mr. Clark's Lives of Famous Men*, both in Church and State: such as Mr. Carter, of Norwich, that uses to eat such abundance of pudden; besides, I say, these, there is scarce any thing to be found but a boudget of old stitched sermons, hung up behind the door, with a few broken girts, two or three yards of whip-chord, and perhaps a saw and a hammer, to prevent dilapidations.

Now, what may not a divine do, though but of ordinary parts, and unhappy education, with such learned helps and assistances as these? No vice, surely, durst stand before him, nor heresie affront him. And furthermore, Sir, it is to be considered, that he that is but thus meanly provided for, it is not his own infelicity that he has neither time, mind, nor books, to improve himself for the inward benefit and satisfaction of his people, but also, that he is not capable of doing that outward good amongst the needy, which is a great ornament to that holy profession, and a considerable advantage towards the having his doctrine believed and practised in a degenerate world. And that which augments the misery, whether he be able or not, it is expected from him. If there comes a brief to town, for the minister to cast in his mite, 'twill not satisfie, unless he can create sixpence or a shilling to put into the box, for a state to decoy in the best of the parish: nay, he that has but twenty or thirty pounds a year, if he bids not up as high as the best of the parish in all acts of charity, he is counted carnal and earthly-minded, only because he durst not coin, and cannot work miracles. And, let there come never so many beggars, half of these, I'll secure you, shall presently inquire for the minister's house. For God, say they, certainly dwells there, and has laid up a sufficient relief."

For the Churchman.

LONDON CEMETERY, HIGHGATE.

To-morrow shall the traveller come; he that saw me in my beauty shall come. His eyes will search the field.
Ossian.

Several miles distant from Kensal Green Cemetery, in a northern direction from London, may be seen another, differing materially in design and arrangement. It is at Highgate, and was just completed when I strolled over it. As a companion, a pendant, to be placed by the side of the former, we present it to the reader.

They compose two pictures on the same subject, and we exhibit them to the view of those who may wish to inspect sketches of metropolitan burial-places. No little gratification was imparted to us, in our ramble to these places, by awakened senses and perceptions—by vivid scenes and impressions, that flitted casually in our path, like "dreams that wave before the half-shut eye."

Preparatory to setting out on this journey, however, we glanced up at the sky, peering above London walls, and beheld rich masses of silvery-looking clouds, floating in an azure canopy. This, to our mind, betokened a pleasant afternoon, and made us determine upon choosing a circuitous route, by way of Hamstead and its breezy paths—the Arcadia of London poets. Accordingly, we walked over to Tottenham-court-road, to take the coach for that place.

In turning out of a narrow lane, leading into this densely populated street, *for street it is*, in defiance of its olden name of *road*, the first object that met my view was a poor little sweep, gazing wistfully in at the window of a pastry-cook's shop. The author of Elia, the kind-hearted Charles Lamb, in one of his essays, recommends the sympathizing denizens of London, when they meet one of these small gentry, to give him a penny, but adds, it is better to give two pence, and if he be particularly humane, to make the donation a tester. We remembered this benevolent hint, and, without going into an analysis of the motives which actuated our conscience, after the manner of Sterne, when he encountered the Monk at Ca-

lais, we stepped up to him, and putting sixpence into his sooty hand, walked away. I cannot describe the astonishment—the surprise, my small benefaction produced—the mingled pleasure and delight that lit up his recent hungry, joyless face, as he bestowed a sweep's benison upon me. It was worth ten times the amount of the pittance, by the glow it diffused instantly, over a countenance previously marked by sad longings after, apparently, an unattainable object—something to eat! To give the sequel of our story. We saw our beneficiary enter the pastry-cook's, and quickly emerge again, with some unctious-looking food held up to his mouth, with manifest felicity, as the coach drove off, on the top of which I was seated, beside the coachman, on my way to Hamstead. This personage was an ancient worthy—a remnant of a class now fast passing away in England—rail-roads have annihilated them. He informed me, among other important items in his history, that he had held the reins, man and boy, for thirty-five years—and, to use his own emphatic language, *expected to die a stage-coachman!* He was of ample form, with a rubicund countenance, and seemed slightly asthmatic, which he attributed to his driving a night-coach on the Manchester road many years. His costume was the perfection of a coachman's taste, and his ideas of etiquette, in passing his brethren of the whip on the road, were undeviating. I found him an admirable guide, as he was acquainted with all the localities met with in our ride, together with each particular tradition and circumstance appertaining to them. His fancy, however, was more exuberant than literal. He entertained me with many wonderful narrations, some more remote and antiquated than that of Whittington and his cat, the scene of whose reflections, at the sound of Bow-bells, he failed not to point out, as he looked towards Highgate Hill. Many were the tales he recounted, as we passed by numerous villas, and country-seats of noblemen, bankers, and retired tradesmen, in the vicinity of Primrose Hill. This place joins Regent's Park, and is beautifully shaded with rich groves, and the foliage of dense-looking trees, besides being studded with ornamental cottages, and elegant dwellings. Many of the latter are novel in architectural design and decoration. The history of a number of the patrician and plebeian owners of these mansions, served to amuse me until we reached Hamstead. This is a large village in Middlesex, four miles from London. The town had an animated, cheerful look about it, very pleasing to the eye. It is perched upon the sloping side of a steep hill, more agreeable, we thought, to the lover of the picturesque, than pleasant for its inhabitants to clamber over on a windy day. We rode through its principal avenue, a winding street, until we reached the heights, and the celebrated spot tradition points out as Jack Straw's Castle. Here this doughty hero, the co-mate of the more renowned Wat Tyler, entrenched himself, with his lawless followers, during the reign of King Richard the second, making an occasional onslaught upon London, demolishing public buildings, and creating no small apprehensions of civil misrule in the minds of the inhabitants, more than four centuries and a half ago. The memorable insurrection of these two rebels, who entered London at the head of forty thousand worthies like themselves, when they were met and dispersed by the young King, will be recollected by the reader of English history. The site of this noted outlaw's gathering-place is now marked by a cluster of neat-looking cottages, the inn bearing the name of Jack Straw's Castle, being the most conspicuous.

At the door of this rural tavern our coach stopped, and we took leave of our respectable and communicative coachman, having resolved to ramble the rest of our journey on foot. We paused some time to gaze on the landscape around us. The view from this height is exceedingly pleasant and agreeable. Shady lanes and by-paths may be seen in all directions, winding down green valleys, where the blue smoke curled up from many an embowered cottage, snugly nestled among elm and oak trees. The quaint old town of Hamstead imparted an additional interest to the scene. There are many clumps of fine old trees bordering the height and the public road, yielding a pleasant shade to the numerous donkeys brought here, probably from "the brown tents and sparkling fires" of the gipsey tribe, for the frequenters of this favorite spot, to hire out for penny rides! Here were groups of gay and happy mothers,

> "Stirring with mirth the silent air,
> O'er all their eager eyes the light of laughter burning,"

as they trotted over this airy mount in all directions. The tones of a barrel-organ, pandean pipe, and drum, stole up pleasantly from a green valley, where some wandering Italian minstrels were serenading a lady at her villa window. A butcher's boy, mounted upon an old grey horse, without a hat, attended by a wolfish-looking dog, paused, with a basket of meat on his arm, in the midst of a race across the vale, where the music was, to listen to these troubadours from the banks of the Arno. This was some portion of the imagery that courted my attention, as I gazed about me from the heath near Jack Straw's celebrated Castle. After loitering about Caen-wood, Shepherds' Fields, and poor Steele's cottage, whither he used to resort when he would escape from his creditors, or write a paper for the Spectator, I pursued a retired-looking road, on my way to Highgate.

It was the season of the year called in England, the *corn harvest*. Bands of reapers were in the fields. The cheerful voices of the peasants, singing as they gathered together the sheaves of wheat, fell upon my ear as the Italian's music faded away, keeping up a succession of melodious sounds, not unwelcome to a wayfarer like myself—a "traveller far from home." It recalled to my memory many a scene painted minutely faithful, to be found in the pages of England's descriptive poets, and none more so than Thompson, whose picture we copy, to add to our illustration:

> "Before the ripen'd field the reapers stand,
> In fair array, each by the lass he loves,
> To bear the rougher part, and mitigate,
> By nameless gentle offices, her toil.
> At once they stoop, and swell the lusty sheaves;
> While through their cheerful band the rural talk,
> The rural scandal, and the rural jest,
> Fly harmless, to deceive the tedious time,
> And steal unfelt the sultry hours away."

As I drew near Highgate I perceived handbills posted upon a stone wall near the outskirts of the village, giving notice of a grand cricket-match, which was to take place the following day, between ten married, and ten single gentlemen of that place. After strolling over the town, not unmindful, however, of the late residence of Coleridge, the poet, who dwelt here previous to his death, and associating many a pleasant by-path with the foot-prints of this philosophic muser, as he meditated,

> "Shaping things that are not; here all day."

A fine Gothic church, entirely new, was in front of me. On one side was an ornamental gate, opening into a path-way. This led me to the brow of a commanding eminence, on the southern slope of Highgate Hill, and I stood upon an artificial mound, overlooking a scene of exquisite beauty. This is considered one of the most picturesque and charming spots to be found near the northern suburbs of the metropolis. Besides the extreme loveliness of a rural landscape, it includes a splendid view of the gigantic city of London, its dome, towers, and spires, together with many miles of adjacent country. This comprises villas and gardens, hamlets and meadows trim, with rural lanes, lined with hedge-row elms and hawthorn. This diversified scene was viewed by me, bathed in the amber sunlight of a summer's evening. And this is the site chosen for a burial-place—a spot that might well suit the contemplative spirit of a Milton, to come and meditate from the

> ———"populous city pent,
> Where houses thick, and sewers, annoy the air."

The grounds have been converted into a landscape-garden, like Kensal Green, but the peculiar features of the place have materially assisted art and decoration, by hinting to the eye of taste, and no mean hand,

> "To deck the shapely knoll,
> That, softly swelled, and gayly dressed, appears
> A flowery island, from the dark green lawn
> Emerging."

The whole air was laden with the perfume of blooming flowers.

(To be continued.)

For the Churchman.

HADES.

The future destiny of the soul, and its residence immediately after death, has ever been a favorite subject both of the poet and philosopher, and ought sometimes to engage the contemplation of the Christian—inasmuch as concerning it the Scriptures have not left him entirely in the dark. With pleasure and advantage might we allow our thoughts to wander among the happy abodes of the departed, there to hold converse with the worthies of old; with him whom God condescended to call friend; and with all who have died in his faith and love, and are received by angels into his bosom. For 'Abraham's bosom' and 'Paradise' are but different names for the same place—names for that *intermediate* state of rest which intervenes between death and judgment. I had almost called it an *immediate* state. It is intermediate only in this sense, as it occurs between the passing of the spirit out of the body and the general resurrection at the last day; and the evidence is most complete and full, that there is no suspension of the spirit's faculties and powers; but, in passing from the body, it passes to the Lord. Here the faithful soldier, worn out with the toils and hardships of a dangerous conflict; after having thrown by his armor, reposes in safety and happiness. Here, as in a place of safe keeping, he shall remain, till the time of the consummation of all things—till the 'voice of the archangel and the trump of God' shall raise his body from the dust of the earth to share, and by sharing to augment, his happiness; while from their dreary prisons, the wicked and the abominable shall awake only to shame and everlasting contempt. Oh, that we may avoid their confusion and despair, by being *now* wise unto salvation!

The word 'Hell' is used in a different sense in the Old Testament from what it is in the New; for, 'Gehenna' is compounded of two Hebrew words, Ge-Hinnom, 'the valley of Hinnom,' where the practice was common of sacrificing children by fire to Moloch, the idol of the Ammonites. The place was also called 'Tophet,' which word signifies a 'drum,' so called, as is supposed, from the noise which was made with that instrument to drown the cries of the helpless victims. These two words are used synonymously, as emblems of the place of future punishment; and, with one exception where it is translated 'grave,' are rendered in the New Testament by the translators, 'Hell'; so that the true and primitive signification of the word is now almost lost. In the Old Testament the word 'Sheol,' signifying the state of the dead without reference to either rewards or punishments, is rendered by the phrases, 'the pit,' the 'shades of death,' &c.—where that state is always represented as something unknown and silent. This is well expressed by the term 'Hades,' for this signifies *hidden, invisible*. Our word 'hell' is derived from the old Saxon word *hil*, which means to 'hide', or from the participle *hilled* or 'hidden'.

The expression is used at this day, says King, in the western part of England, to 'hele over' any thing, that is to 'cover, it. The expression in the Creed, 'he descended into hell,' has often given offence to many well-meaning persons from their ignorance of the primitive signification of the word 'hell.' Others contend that the word there used means only the *grave*; but certainly it is spoken of as a distinct thing, and would only be a foolish repetition, if nothing more was intended. For if his body remained in the grave, the act of going down must imply an act of the soul, which went down to the place of departed spirits. Where Virgil describes the descent of Æneas into hell, the old sense of the word is maintained; for by *Infernus* the Latins meant the great receptacle for all the dead, which they supposed to be deep under ground—and this notion is common both among Jews and Pagans. They thought it answered in depth to the visible heavens in height, and consisted of two great divisions, one for the good, the other for the bad.

Consistent with this view is the Scripture account of the place of the departed after death, in the parable of Lazarus and Dives. Although apparently in the same region, there was a great gulf, fixed and unpassable, between their two abodes. The description there given would not lead us to suppose it could be *heaven*; for no mention is made either of God or the Saviour, but only of Abraham. It is common among the sectaries, and even among the members of the Catholic Church, (who every Lord's day rehearse the Creed,) to believe that their pious dead, after the separation of soul and body, go immediately into heaven itself—there to enjoy the beatifick vision of the Almighty. They thus make the servant to be preferred above his Lord: for the Apostle Paul tells us, in the epistle to the Ephesians, "Now *he* that *ascended*, what is it but that he also *descended first* into the *lower parts* of the earth?" Surely, then, if *he* first descended, and that not for himself, but for *us*, we might at least be content to be *as* our Lord, and (like him) wait for the promised glory, when, by Him, through the Spirit, we shall have "fulfilled all righteousness." Although, in the idea of being admitted immediately into heaven, after death, there might be much to gratify and exalt the soul of poor, fallen man—yet, if not consistent with Scripture, feeling and fancy should never be indulged; for error of whatever kind, however trivial, can never be harmless, simply because opposed to truth. Those who believe with the "One Catholic and Apostolic Church," and will take the pains to search the Scriptures, may experience much satisfaction in having their minds settled respecting the future state of the dead, not being left in the wide field of visionary uncertainty, but treading firmly on the sure ground of argument and fact. If we believe then in this intermediate state, and that Christ descended into it—we may also find the cause of his descent thither in the epistle of St. Peter, which was to preach to the spirits in prison or Hades. Although most of modern divines do not so interpret it, yet we find that the early fathers of the Church favored this explanation. Calmet says, the sentiment of the Church upon the descent into hell was, that Christ went there to announce to the ancient patriarchs his coming to release them from prison or Hades, which had so long detained them as captives. This, he says, is indubitable, and we regard it as an article of our faith.

We also find, in the third article of the Church of England set forth in the time of Edward VI., a distinct avowal of this doctrine. "As Christ died and was buried for us, so also it is believed that he went down into *hell*: for the body lay in the sepulchre till the resurrection, but his ghost departing was with the ghosts in prison or in hell, as the place of St. Peter doth testify." The passage referred to is this—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient. When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water—the like figure whereunto, even baptism, doth also now save us." I cannot see, in reading these verses, why commentators should suppose Christ's preaching to have been addressed merely to those who lived in the time of Noah. It would seem most unacountable, if those antediluvians alone that died while the ark was preparing should be singled out from the rest of the faithful dead, as objects of such special favor. The passage, we think, evidently refers to *all the spirits in prison*, who were sometime disobedient, but by subsequent faith and repentance were renewed "through sanctification of the Spirit unto obedience." The force of the Apostle's argument with regard to the long-suffering of God in the days of Noah appears to be this, that as God had determined to destroy the old world *by water*, when once he waited in the days of Noah, while the ark was preparing, wherein only a few were saved—so in these last days, when the earth is again to be destroyed, and that *by fire*, he has appointed his Church, wherein "baptism doth now save us," being the door of admission into it; not merely the washing of water, but also the answer of a good conscience. As the ark was a type or figure of the Church, so also were the days of Noah typical of the days of the Son of man—many then being invited and urged to enter the ark, but few accepting the invitation. So, in these days, "many are called, but few chosen"—because they despise the proffered terms of salvation, while God's long-suffering is waiting now as in the days of old. The Apostle then goes on to say, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his life in the flesh to the lusts of men, but to the will of God.

For, for this cause was *the Gospel preached also to them that are dead*, that they might be judged according to men in the flesh, but live according to God in the Spirit." Here the Apostle gives us the reason why the 'dead,' or 'spirits in prison'—to whom he referred in the preceding chapter—had the Gospel preached to them; "that they might be judged according to men in the flesh," that is, accounted worthy of like favor; that the 'quick,' in respect of the joyful tidings of salvation preached unto them, should not have the pre-eminence over the faithful dead, as neither shall they have in the resurrection. God is never unmindful of his "hidden ones," but says, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." *From henceforth* may, perhaps, have reference to *this very time*, when the dead had the Gospel proclaimed to them. For although blessed before, yet they might well be said to be blessed *from henceforth*. The glad tidings of salvation; which patriarchs and prophets had so anxiously desired, but died without hearing, were now preached to them also. How must their peaceful abodes have echoed with the joyful proclamation, "deliverance to the captives, and the opening of the prison to them that are bound!" How must the hearts of all have leaped for joy at the voice of their great Deliverer! Abraham, who had already rejoiced at the day of Christ seen afar off by faith—yet near in the type Melchizedeck—could now, with the whole body of the faithful, behold their joyful anticipations exchanged for blissful realities. As an earnest and pledge of the promised deliverance, many of the saints burst their bonds and came forth—thus fulfilling the prophecy, "by the blood of *thy* covenant, I have sent forth," says God, "thy prisoners out of the pit"—rising with their triumphant Lord, and appearing to many in the Holy City. Perchance David might now sing, in his own melodious numbers, "Thou which hath shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth." But, if these were joyful tidings to the faithful in 'Abraham's bosom,' proclaimed by Jesus when he descended and hallowed those peaceful abodes by his presence, how differently must their sounds have penetrated the hopeless prisons of the condemned! All Tartarus must have been moved, with one consent, to pay to the Redeemer but the gloomy homage of the devil, whom, when on earth, he "met coming out of the tombs exceeding fierce;" and who, when he saw Jesus afar off, "ran and worshipped him, and cried with a loud voice, I adjure thee by God thou torment me not." How must the fixed and impassable gulf have rolled back on its dark bosom the joyful sounds of the worlds approaching Jubilee, leaving nought, in its receding waves, to the impenitent and accused, but the foretaste of the 'worm' that never can die, and of the 'fire' which never can be quenched! And thus shall they remain, till the heavens begin to grow black with clouds, and the earth begins to heave, and the sea to roar, and the moon to turn into blood, and the sun to darken, and the stars to grow dim—as the trumpet of the archangel announces the approach of the great Judge, when the spirits shall be called forth from their unseen dwellings, and the bodies from the earth or sea, or wherever their fragments may have been scattered; and then the two, united, shall make up the complete man for judgment before God, and men, and angels.

E.

THE CHURCHMAN.

SATURDAY, JANUARY 4, 1840.

TO SUBSCRIBERS.

We beg to direct the attention of subscribers to the bills which have been sent to them for the current year. Our paper is wholly dependent on its subscriptions for support: the payment of which cannot be neglected without serious inconvenience to all connected with its publication. We sincerely hope that those who have received their accounts will do us the favor to send to the Agent whatever remittances are due.

THE NEW YEAR.

We cannot let the first number of our journal for the present year be issued, without tendering to its numerous friends and supporters, and to our readers generally, the usual gratulations of the season.

The past year, like all which have preceded it, has left the remembrance of trial and sorrow, of reverses and bereavements. To wish that the next year may be free from like vicissitudes would be both vain and wicked: vain, because the experience of the past shows us that trials are inevitable for the future: and both vain and wicked, because the desire to change or reverse what is inevitable, argues weakness and arrogance in ourselves, and involves a doubt of the reality, or an impeachment of the sufficiency or the goodness of Divine Providence. On the same account, we cannot either reasonably or piously desire that the trials of the coming year should be either less, or less severe, than they actually will be, or bear a smaller proportion than they will bear, to what are commonly considered the pleasures of life. God, who sends us our trials, is the best Judge of their nature and measure: and if we believe in His being, (without which there can be no religion,) and in His goodness, (without which there is no inducement to religion,) we shall have no wish to change, either in kind or degree, the discipline of life, but shall leave Him to accomplish His gracious purposes towards us in the manner He sees best.

To take with submission the trials of life as they come, and to bear them with patience and fortitude, is, to say the least, the dictate of practical wisdom. Come they will; and a fretful and complaining temper makes them no easier—a proud and resilient temper makes them much harder to be borne. But, thus to make a virtue of necessity, and submit to what is inevitable, falls short of the notion of happiness.

As God is good, He must design the happiness of His creatures; and therefore the very calamities of life are a proof that the present state of mankind is different from what He designed it to be. Revelation gives us the history of the change, and if this be not a perfect solution of the mysteries of our present condition, it is at least the best we can discover. It tells us that the happiness of man was made to consist in obedience to God, and was forfeited by disobedience. In his act of disobedience, Adam violated both the dictates of his reasonable nature, and the positive command of his Maker. Thus he lost the life of happiness, which consists in obedience to God; and estranging himself from the fountain of goodness and felicity, he became miserable. In other words, he died; for death, in the language of Scripture, denotes the misery which consists in separation from God. The act, once done, was done forever! Perfect obedience, and, by consequence, perfect happiness, was thenceforward impossible, and the death which was the loss of happiness, was from the nature of the case eternal.

The question then arose with respect to Adam, and still arises with respect to us, (for we are all concluded under sin, *because all have sinned*,) Is repentance for the past, and a sincere, though imperfect, obedience for the future, available to our happiness with God? The Gospel assures us that this provision of mercy has been made by the new covenant, which has been sealed in the blood of Christ, and which has procured for us grace to enable us to forsake our sins past, and to lead a life of acceptable obedience for the future.

Here, then, is a solution of the mysteries, and a remedy for the evils, of our present state. The life of God, the life of happiness and obedience, has been lost; death eternal is incurred; nature is corrupted and depraved; the ground is cursed, and man is involved in calamity, disease, and temporal death. Thus God is seen to be true; for His nature and His word proclaim, that He will visit, and the present state of things declares, that He has visited sin with merited retribution. Thus God is seen to be just and righteous; for righteousness consists in regarding and treating every thing *as it is*; and as man is a sinner and rebel, so his own experience, and the present constitution of things, declare that He is regarded and treated as such.

On the other hand, the life of God—the life of happiness and obedience, is recovered, and placed within our reach; the dominion of eternal death is destroyed; the way of escape from it, and return to life, is through repentance, faith and obedience, by a new and better covenant; nature is aided with competent grace; the very calamities of man—toil and labor, disease and temporal death—are less the monuments of sin and wrath, than the occasions and means of quickening repentance, enlivening faith, confirming obedience, and of releasing the penitent, finally and forever, from suffering, and admitting them to everlasting joy.

Hence happiness consists neither in an exemption from the ills of life, nor yet in their diminished proportion to what are commonly accounted its pleasures. Nor yet does it result from a mere acquiescence in events, on the practical principle, that it is best to endure what we cannot cure. In the present state of man, happiness is the new life, or the life brought to light by the new covenant. From the nature of a remedial state, happiness, in such a state, is imperfect: but the essence of happiness is the same for men and angels; the same now as it was before the fall, and as it will be in its heavenly consummation; and as its essence is obedience to God, who is the fountain of happiness, so the degree of obedience is, for the most part, the measure of happiness. And this, to bring our essay to a close, is what we mean by the wish of a Happy New Year. We desire, neither for our readers nor for ourselves, an extinction or diminution of those reverses and sorrows which He, who knows what is best for us better than we know ourselves, will surely send: nor do we desire merely the negative happiness of philosophic contentment. The wish for a happy new year means with us a wish for the new life, or the life of the new covenant, which was sealed in the blood, and accepted in the resurrection and ascension of Jesus Christ; an acceptance of its gracious terms and proffered aids; a forsaking of sins past, and walking with God in the way of duty for the future; a life of faith and hope; a thankful acknowledgment and firm persuasion that the reverses and calamities, the sorrows and bereavements, and all the evils which men have brought on themselves by their own folly and crime, may, and (if we be not wanting to ourselves) will, through the wisdom of God, who is in Christ reconciling the world to Himself, and through the compassion and grace of Christ, who is redeeming a race of helpless and sinful creatures from bondage and death, be made the means of trying and settling our faith and obedience, and so of reclaiming us to the perfect freedom and perfect happiness from which we fell in the first Adam, and of crowning us with the unmeasurable felicity which has been won and merited by the second Adam, and will be freely given by Him, as the reward of good works, to all who love and obey him. With this explanation, we conclude as we began, with the wish of a Happy New Year.

Erratum.—The letter of the Rev. Dr. Lyell, published in our last, was not written "after the consecration of Bishop Kemp," but many years before, to wit, shortly before the meeting of the General Convention of 1808, about which time it was proposed to hold the schismatical convocation.

Apostolic Succession.—We have this week brought Mr. Perceval's book to a conclusion; and though it has occupied more space than we contemplated, we believe that our readers have had no occasion to regret its length. The appendix is valuable, but the matter is of a kind which renders its insertion in our columns in a great measure impracticable. We hope soon to see an American edition of the work.

At a special meeting of the Standing Committee of the Diocese of New York, held on the 31st December, the Rev. William Walton, Deacon, was recommended to the Bishop for *Priest's Orders*. Messrs Asa Griswold, and James Millet, for *Deacon's Orders*; and Charles Axtello, Edwin A. Nichols and Jedediah Huntington, M. D., to be received as *Candidates for Orders*.

New York Review, No. XI.—Hallam's Literature of Europe, Politics of the Puritans, Difficulties between France and the Argentine and Oriental Republics, Prison Discipline, English and French Travellers in America, English Rural Scenery and Associations, and Oxford Theology, are the heads of the leading articles in the present number. The number contains the usual variety of critical notices.

The article on Oxford Theology is a rapid historical sketch of the revival of the Primitive Theology of the Church in the venerable University of Oxford, interspersed with well-chosen extracts from the writings of those who have been chiefly prominent in conducting the work. The article has been struck off in a separate form, and will be found worthy of perusal.

Wallace on the Eye.—2d Edition.—This is a popular treatise on the organ of sight, and appears well adapted to the use of those who are unacquainted with Anatomy and Physiology. The work is illustrated with diagrams and wood cuts, which facilitate the accurate understanding of the text.

Woman's Mission.—This little volume is introduced to notice by a commendatory preface from the Rt. Rev. Bishop Doane, whose approval is a guarantee of its excellence. The subject is treated in a forcible and elegant manner; and the convictions of the author become those of the reader, ere the perusal be finished. We subjoin the following extract:

"Before making any strictures on intellectual education, it is necessary to enter into a short explanation, for it is not denied that rightly cultivated mental power is a great good. The kind of cultivation which is here decried is open to the same objections as the last mentioned. It is the cultivation of power, with a view, not to the happiness of the individual, but to her fame; not to her usefulness, but to her brilliancy. We have only to look round society, and see that intellect has its vanity as well as beauty or accomplishments, and that its effects are more mischievous. It has a hardening, deadening, kind of influence; the more so, that the so called mental cultivation frequently consists only of a pedantic heaping up of information, valuable indeed in itself, but wanting the principle of combination to make it useful. . . . . . Intellectual cultivation was too long considered as education, properly so called. The mischief which this error has produced, is exactly in proportion to the increase of power thereby communicated to wrong principles."

JUVENILE LITERATURE.

The following sensible remarks are from the Utica Gospel Messenger. There can be no doubt of the pernicious tendency of much of the literature for the young, which abounds at the present day. The tinsel of these productions is pleasing to the undiscriminating taste; and, almost of necessity, induces in the youthful mind a relish for fictitious compositions, and a corresponding dislike to sober narrative. The evil thus arising is often greater than the benefit derived from the lesson. Under proper restrictions, truth may be conveyed in a more agreeable and impressive manner to the young, by the employment of fiction; but at present it has an undue prominence.

"Too many Books."—Those who have taken the trouble to read our remarks from time to time, will bear in mind the freedom with which we have condemned that promiscuous reading of the little stories of the day, which has, we are persuaded, been largely indulged to the disadvantage of our Sunday School scholars.

If a better practice than that which has widely prevailed heretofore cannot be corrected, then we must express our sincere apprehension that our Sunday Schools will do almost as much mischief as good.

We know cases where the use of the Sunday School Library has been forbidden, or very closely restricted on this very account.

Careful observers have found that their children were indulging a morbid imagination, and seeking food for excitement, rather than improvement either of mind or heart.

Under these impressions, and not now inclined to extend our remarks, we are glad to find in that excellent periodical, the *Journal of Christian Education*, the following seasonable caution. In alluding to an increased stock of books for the Library, the Editors very judiciously observe;

"We have made this large addition to our stock of books, more as an act of official duty, and because of the incessant applications from Sunday Schools, than from a conviction of its expediency. May not children have too many books? Is there no danger that the perusal of a multiplicity of *little books* may beget and foster a *little taste*? May not the light and hurried manner, in which such are apt to be read, encourage superficial habits of thinking? Are not too many of our Sunday School books of a fictitious character? And are we sure, that reading small novels may not pave the way for reading large ones? May not the indiscriminate and unrestricted use of our Sunday School Libraries, inspire wrong motives for reading; viz., a desire for excitement, entertainment, amusement, rather than of solid improvement? But, above all, is there no reason to apprehend that our "pretty story books" may interfere with the Bible, the book of books? Sunday School teacher! there is danger in a Sunday School, as there was in Paradise: but it may be avoided. Let us, therefore, be on our guard."

Ohio.—The Journal of the 22d Annual Convention of this diocese has been published. From the Bishop's address we learn that the number of persons confirmed during the year is 217, but as many of the visitations were to new parishes, or places where there is no parochial organization, the number is necessarily smaller than it was last year. Two churches have been consecrated; seven persons admitted to the order of Deacons, and five to the Priesthood. There are 12 candidates for orders; nine clergymen have removed from the diocese, and five into it, the whole number being 52. The number of communicants as nearly as can be ascertained by the parochial reports, is about 2000.

In reference to the qualifications of ministers, and their claims to adequate support, the Bishop remarks:

"Our parishes insist upon having pastors well furnished in point of education. They are right. We desire to ordain no others; but it should be remembered, that such ministers are put to the cost of some six or eight years of expensive instruction to become thus furnished for their work. Our parishes desire their ministers to be men of families, men of study, living among their people, setting an example in the training of their children, devoting all their minds, attainments, time and strength to their ministry."

"I fully believe that one of the greatest dangers now to be apprehended in this country to the cause of an enlightened, scriptural religion, is the increasing difficulty of supporting an educated and faithful ministry; a ministry sufficiently at ease from worldly care to live unentangled in the affairs of this life; a ministry so far secured from the caprices and multiform fancies of the people, as to feel it a small thing to be judged of man's judgment; a ministry so competently provided for in worldly substance, as to have books to study, time to read them, retirement to meditate thereon, and composure of mind and heart to profit thereby. Wo to the cause of religion when men shall be willing to dispense with these essential things for the sake of a race of pastors more cheaply supported! Such may easily be provided. Men enough can be raised up who will support themselves and preach besides; whose preparation to teach shall cost no care to learn; whose sermons will require neither books, nor thought, nor knowledge, nor care; wrought out as well from the labors of the plough, or the din of the anvil, as from the efforts of the mind and the quiet of the study. But who wants such ministers? Our labor is more and more to prepare the very opposite. We found seminaries of classical and theological learning; we require many years of toilsome study; we close the door of the ministry against those who are not well learned and furnished for doctrine and instruction in righteousness."

ANNIVERSARY CELEBRATION OF THE EDUCATION AND MISSIONARY SOCIETY OF THE *Protestant Episcopal Church in the Diocese of New York.*

Held at St. Bartholomew's Church, Oct. 3, 1839, in conjunction with the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society.

The chair was taken at 7 o'clock, P. M., by the Rt. Rev. B. T. Onderdonk, Bishop of the Diocese, who opened the meeting with prayer.

The Annual Report was read by the Rev. Benj. I. Haight, Rector of All Saints' Church, in the city of New York.

The following resolution, offered by the Rev. Joseph H. Price, Rector of St. Stephen's Church, New York, prefaced by some appropriate remarks on the backwardness of those professing themselves Christians, in contributing to the support of Christian institutions, with a stirring appeal to the Christian benevolence of the audience in behalf of the devoted and self-denying Missionaries of the Church, was unanimously adopted.

Resolved, That the Report just read be referred to the Board of Managers for printing and distribution:

After which, pursuant to previous notice, a collection was taken up for the Education Fund of the Society, amounting to $84 96.

The business of the evening was concluded by singing the 106th Hymn, and prayers, and the benediction of the Bishop.

Wm. H. Bell, Secretary of the *Joint Meeting*.

The annual meeting of the Society was held at the Sunday School Room of St. John's Chapel, on Wednesday evening, the 9th of October, Mr. A. L. McDougald, 12th Vice-President, in the chair.

EIGHTH ANNUAL REPORT.

The Board of Managers of the Education and Missionary Society of the diocese of New-York, presents to the Society, this, their Eighth Annual Report, with their humble tribute of thanksgiving to the Great Head of the Church for the continuance of his favor and blessing during the past year.

The field of labor of the Society, though nominally changed since the last Anniversary, by the division of the diocese, has in fact, remained as before. The Missionaries throughout the state, in both dioceses, have been sustained, and contributions received from the congregations in both, as in former years. It was presumed that under the canon, passed at the special convention of 1838, a new system of measures would have been adopted. This, however, has not been the case; and the Board have gone on in their labors as in years before, knowing that duty to the Church demanded that our Missionary arrangements must, at all events and by some means, be sustained. It is evident however, that a change must speedily be made, so that our Society may be in practice what it is in theory, a *Diocesan* Institution.

There are now upon the Society's list 66 Missionaries and 75 Missionary Stations, being 5 more Missionaries and 10 more Stations than were reported last year. The number of Beneficiaries at present receiving aid from the Society is 35, being 9 less than during the previous year.

In reference to the support of Beneficiaries, the Board have felt themselves constrained to adopt a new system of regulations, different in some important particulars from the one by which they had hitherto been guided.

It was found, in many instances, that Beneficiaries, from the inadequacy of the stipend which they received, were subjected to very great inconvenience and hardship, or else became very much embarrassed in their pecuniary affairs. Of course, in either case, a great impediment was placed in the way of the comfortable and successful prosecution of their studies. A partial remedy for this evil was found in the occasional benefactions of some of the pious and liberal members of our Church in this city to the Bishop, and to others, for the relief of necessitous students in theology. Still the remedy was but partial, and was evidently one that could not be fully and certainly counted upon; and even if it could have been, was yet one which demanded an unnecessary expenditure of time and effort. Accordingly the Board determined that in future, after a full examination into the circumstances of each case, an amount of money should be appropriated to each Beneficiary, sufficient by strict economy to enable him to prosecute his studies without the fear of debt or want; a maximum being fixed, which in no case would be exceeded. By this arrangement the Beneficiary will know precisely what he will receive; and that with prudence and care it will be sufficient for his support, and so will be relieved from all anxious care and uncertainty;—while the members and friends of the Society will not be under continual apprehension as to the condition of the students, nor be continually called upon to raise extra sums for their relief.

The Board are fully aware, that by this arrangement they may not be able to place as many Beneficiaries upon their lists as in past years, (though they cannot but hope that their course will receive the sanction of the intelligent and reflecting, and that their increased wants will find an increased liberality,) still they deem it best for the Society, and best for the Church, to have a small number of Beneficiaries placed above the fear of embarrassment and discomfort, than to have a large number half sustained, and who hence will be in constant perplexity themselves, and the sources of constant uneasiness to their friends. The Board, however, will cherish the hope, that whatever funds may be

needed for this important object, will be furnished by the Church, and that they will not be compelled to send any applicant empty away.

Other important regulations have been adopted in reference to the age, character, testimonials, &c., of those who apply for aid from the Education Fund, which it is not necessary here to state, as they will be found in full in the Appendix to this Report.

In both departments, as appears from the Treasurer's Report, there would be a large deficiency, but for the unexpended balances of last year. As it is, the deficiency is one which causes the Board no little anxiety. The actual receipts into the Education Fund have been $2556,64, while the amount pledged to Beneficiaries is $3790, leaving a deficit of $1233,36. In the Missionary department there has been received $5063,90. The drafts of the Missionaries will amount to $8250; so that the fund will be overdrawn $3186,10. The receipts into the General Fund amount to $1630,33.

The whole receipts, therefore, of the Society, during the year, are $9250,87.—The whole expenditures amount to $1240.—Leaving a deficit of $2789,13. The unexpended balance at the commencement of the year was $1877,13; so that the treasury is *actually overdrawn* $912.

Now the Board beg leave respectfully to ask, what is this sum when compared with the number and wealth of Churchmen in this extensive and powerful state? It is computed that there are at least 13,000 communicants in the Episcopal Church, in both dioceses. Then, if this be so, their contributions to the all-important objects of this institution will barely average about 72 cents; 43 cents for Diocesan Missions, and 27 cents for the Education of Young Men for the Ministry. The number of communicants bears but a small proportion to the number of baptized Christians statedly worshipping in our Sanctuaries, and enjoying the privileges of the Church. If we estimate the communicants at one fourth the number of worshippers, we shall go beyond rather than fall below the reality. So that the donations of the Church, to the work of strengthening and extending the Kingdom of Christ, in our own immediate borders, will average 18 cents for each of her members.

Now is this 18 cents for each parishioner, or 72 cents for each communicant, what the Church has a right to expect—what the Head of that Church, the Lord Jesus Christ himself, looks for? Is such an offering the fulfilment of our duty? Will such a contribution receive honorable mention in that day when, as stewards, we appear before our Master, to give in our accounts? Is this the response which our Church should be contented to give to the command of her Divine Head:—"Go, preach my Gospel.—Freely ye have received, freely give?" Is it thus, that we, of this state, will take heed to the admonition of the Redeemer as to the love of our neighbor, "Go and do likewise?" Is this the comment which we are willing to make, and to have recorded in the book of God, upon that solemn declaration of the word of truth, "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel?" Is this the reply which we make to the exhortation of the apostle, "While we have time let us do good unto all men; and especially unto them that are of the household of faith?"

The Board ask these questions, under a deep sense of the importance and solemnity of the subject. It is plain, very plain, that our offerings to this treasury of the Lord bear no proportion to our numbers, our means, our privileges, *our professions*, or our duty. It is also plain, that a very moderate contribution from each member of the Church, (a contribution which would come far short of his ability,) would cause our treasury to overflow, and place our institution upon a footing of efficiency and glory, such as we have not yet dared to hope for.

And why should this not be done? All that is needed is individual feeling, individual action. Let but each man, each communicant, if you please, think and act right, and the work is done.

And here the Board cannot but remark, that this happy state of things cannot be brought about, until there is, in each parish, a *systematic plan* for the collection of the offerings of the parishioners. Such a plan is contemplated, and enjoined in the canon upon the subject. It is there made the *duty* of each congregation to make an annual contribution to each fund,—the Missionary Fund and the Education Fund. And yet the Board regret to say, that out of 235 parishes but 59 have contributed to the Education Fund and but 140 have contributed to the Missionary Fund; 12 others have made one contribution to the General Fund, and 83 have not sent in *one cent*.

So long as this state of things continue,—so long as the provisions of the canon are in so many cases a dead letter,—so long as there is this sad want of unanimity and regularity of action, so long will there be this constant cry of difficulty and debt;—this humiliating necessity of pointing to duties neglected, and opportunities of doing good to the Church and the world lost, and lost forever.

The Board ask, then, whether each parish will not henceforward remember the work which is intrusted to them as the agents of the Church? We do not ask for large contributions. We ask for something—a mite—from each member of the Church regularly, once in each year, for *each* of our funds. If our request is heard and answered: if they who have been signed with the sign of the Cross, and who daily pray, "thy kingdom come," and who oft beseech "the Lord of the Harvest to send forth laborers into his harvest," will but act in accordance with their professions and their prayers, then shall Zion awake, and put on her strength; then shall the Holy City put on her beautiful garments; and then shall truth and peace be multiplied exceedingly.

SUMMARY.

We learn that the collection made in the Tenth Presbyterian Church (Rev. Mr. Boardman's) on Sunday evening last, at the celebration of the semi-century anniversary of the establishment of the General Assembly, amounted to nearly six thousand dollars, a sum which it is said will probably be increased next Sunday by the contributions of many who were prevented from attending by the inclemency of the weather.—*Philadelphia Nat. Gaz.*

DIOCESE OF NORTH CAROLINA.

On Sunday, 1st December, first in Advent, Bishop Ives consecrated St. Paul's Church, Edenton. It is a venerable, ante-revolutionary structure, which has been neatly refitted, and is now first consecrated. The Bishop preached the sermon, which the parish have requested for publication.

THE GREEK CHURCH IN RUSSIA.

In a Hamburg paper of September 20th, it is stated, that "the Bishops of the Greek united Church, i. e., not belonging to the Russian Church, but united in certain conditions with the Church of Rome, have petitioned the emperor to be admitted with their flocks into the Russian Greek Church. This petition has of course been granted; and between three and four millions of Russian subjects are thus withdrawn from the supremacy of the court of Rome, and placed under the synod of St. Petersburg."

The Bishop of London has lately ordained, as a minister of the Church of England, a gentleman who had been born and educated in the Church of Rome, and who had been studying at Rome eight years, to qualify him as a minister of the Roman Church. His residence at Rome has led to his conviction of the errors of Popery, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.—*Windsor Journal.*

Five gentlemen in the Canadas, who were preachers in different branches of the Methodist connection, from conscientious convictions have lately embraced the principles of the Church: two are now in deacons' orders, and three are candidates for ordination.

A gentleman who observes the scriptural precept so often violated in the present day, of not letting his left hand know what his right hand doeth, has offered £1500 to the Vicar of Leeds, (the Rev. Dr. Hook) for the erection of a Church in his parish, on condition that a similar sum be raised in other quarters.

The ceremony of laying the foundation stone of one of the 10 churches in Birmingham, took place at the intended site near Great Leister street, on Saturday. The Bishop of Nova Scotia, assisted by the Rev. Mr. Allport, conducted the solemnities. The stone was laid by Lord Calshorpe.—*Birmingham Gazette.*

The Rt. Rev. Dr. Mountain, the Bishop of Montreal, being in this city on Sunday, the 3d instant, attended divine service in the morning with Bishop Griswold at Trinity. His lordship preached the sermon, and received the sacrament. How delightful is the communion of sister Churches so represented by their respective bishops!

In the afternoon St. Paul's Church was favored with a sermon from the distinguished visitor. He left the city for Quebec on Monday.—*Christian Witness.*

Lord Brougham on National Education.—Lord Brougham has just addressed a letter to the Duke of Bedford, in reference to the present state of the Educational question.

The noble and learned Lord admits, in the first place, that the friends of education without religion are completely beaten. He gives in his adhesion, in the second place, to a system of National Education, of which the Clergy of the Church of England shall be the directors.

By a list on the cover of a French magazine we observe that there are twenty-one places of Protestant worship in Paris. Eleven of these are called French; two German; five English; and three American.

We learn from the same source that there are eight Protestant periodical works published in France and three in Switzerland. There are six Roman Catholic periodicals issued in Paris.—*S. S. Journal.*

We insert the following, not for imitation, but in the spirit of a traveller who inserts facts in his note-book:

CHURCH BAZAAR AT WAKEFIELD.

The bazaar, in aid of the funds of the Holy Trinity Church, (now in course of erection in this town,) was opened on Wednesday last, at noon, in the splendid saloon of the Newport Exchange buildings, and on no occasion do we remember to have witnessed a more earnest desire to render an exhibition of the kind worthy of the great object in view. The stalls, or tables, were ranged round the entire of the room; the one immediately on the left of the entrance being devoted (on the first day) to the sale of articles of substantial clothing, the "donations from Harewood House." The display of articles for sale was exceedingly profuse; and some of them, especially the cabinets, screens, chairs, and ottomans, were superb. Further we may not venture to particularize, so interminable appears the list even at a glance.

The main attraction of the exhibition was a splendid carpet. It is six yards square, worked in Berlin wool by the following ladies: Mrs. H. Dawson, Miss Fanny Drake, Mrs. Blakeney, Mrs. Stott, Miss J. Stott, Miss Drake, Mrs. Thomas Lee, Miss Jones, Miss Hewitt, Miss Wainhouse, Miss Robinson, Miss Richardson, Mrs. Dudgeon, Miss Smith, Miss Hargrave, Mrs. W. Dawson, Mrs. Jones, Miss Becket, Miss Wormald, Miss Wood, (now of London,) Miss Booth, Miss Lambert, Miss Crossland, Miss Haigh, Miss Holdgate, Miss Dawson, Miss Jackson, Miss Tootal, Miss Whitworth, Miss Kelley, Miss Irvin, Mrs. Lingard, Mrs. John Dawson, Mrs. Vaux, Mrs. Smithson, Miss Smithson, Miss Mary Smithson, Miss Hardisty, Miss Stocks, "A Lady from Rochdale," Miss New, Miss Illingworth, Miss Pindar, Mrs. Brown, and another lady whose name we could not procure. The borders were also worked by a number of ladies.

To say that a production combined of fancy, so completed, excited attention, were a work of supererogation. It occasioned an excitement to such an extent, that on the first day alone no less than 437 persons paid a shilling each for a view of it. How to dispose of so rich and rare an article was a matter of consideration. One hundred pounds were offered for it. It was at length resolved, wisely so, that it should be intrusted to J. L. Fernandes, Esq., to see if influence, perseverance, and persuasive eloquence could do no more to crown the efforts of the ladies. "Success," is the motto to be emblazoned upon this emblem of beauty.

In the course of Wednesday and Thursday, Mr. Fernandes succeeded in obtaining 75 subscribers, at two guineas each, thus gaining for the cause a third more than the original bid. This was beyond all expectation, and Thursday was the day of trial for the ownership, and few can imagine the intensity of feeling occasioned by the issue of the draw—prize or no prize. At length a prize was announced, coupled with the name of Miss Stocks, of South Parade, and there was an instantaneous buzz of applause, followed by a hearty clapping of hands, and huzzas. It was understood by many, that if Miss Stocks (as well as others) drew this prize, she intended to present it to the noble head of Harewood House; and hence the feeling of approbation; for certainly a family ennobled is the proper trust for such a lasting work of art. A sum not less than £800 was realized on the first two days.—*York Chronicle.*

Government Grant.—Printing for the Blind.—Our readers are aware that Mr. Alston has already completed the printing of the New Testament, and many other works, in raised Roman letters, for the use of the blind. Some time ago he commenced the ardious task of printing the Old Testament; and having finished the Book of Genesis, he proceeded on a tour of all the institutions for the blind in England and Scotland, in order to ascertain the extent to which they were willing to aid him in this important work. With the exception of one, the directors of all the institutions expressed their readiness to assist him by taking a proportion of the different volumes in their progress through the press. Encouraged by this consideration, he made application to Lord J. Russell, as Secretary for the Home Department, for assistance from the Royal bounty to aid him in the accomplishment of this benevolent object. We are happy to state that the application was transmitted to the Lords of her Majesty's Treasury, who have been pleased to direct that an issue of £400 be made to him from the Royal bounty, for the purpose of assisting him in the prosecution of the work.—*Scottish Guardian.*

Society for Relieving the Houseless Poor,—This institution, after having saved many lives, is now in possession of property to be applied for the same purpose to the amount of £10,041 5s. 6d. Her Majesty the Queen Dowager is an annual subscriber to the amount of £10, and several people of the first rank in the country are amongst the contributors.

STATE OF THE JEWS.

The following intelligence we have extracted from a letter of the Rev. Mr. McCheyne, a member of the delegation from the Church of Scotland, to inquire into the state of the Jews.

Gambia Observer.

THE FRENCH JEWS.

"In every town where we stayed any time, we made inquiry after the lost sheep of the house of Israel. In one French town we called on the Protestant minister, a lively, judicious, and interesting young man. He and a Jew conducted us to the rabbi, an old man with a grisly beard, living in a poor house with few marks of comfort. A few folio volumes in Hebrew adorned the drawers, and an old bookcase contained some more. The Jew introduced us as friends of Israel, but the rabbi soon found out that we were Christians. His French was very bad, and his German little better; but we easily understood that he was bigoted and illiterate. We read Isaiah liii. in his own Hebrew Bible, which he explained according to the comment on the margin, referring it to the sufferings of all just men in this world. The Jew who was with us, at first opposed us bitterly along with his rabbi, but he afterwards calmed down, and seemed really impressed—accepted Dr. Keith's book, and refused any recompense for his trouble. We took leave, feeling that we left a testimony to the truth. Before starting the same evening, an old Jew in a blue frock came to us, kindly shaking us by the hand, and asking for tracts. We gave him the 'Life of Cappadose,' and some others, his little boy actually dancing for joy as he received the books. He said he knew we were going to the holy city, and that he looked for a Saviour from heaven. We could stay no longer with him; but he looked like one who was waiting for the consolation of Israel."

"In order that you may see clearly the two classes of Jews in France, I will relate to you an interview we had with another rabbi in the south of France. He received us very politely, and was quite ready to enter upon an amicable discussion on divine things. He seemed an intelligent-minded man of forty years of age. His wife, also, was in the room. He told us that there were few learned Jews there, most being entirely devoted to commerce. When we expressed our deep veneration for Israel and our obligations to the Jews, he surprised us by saying that a man might be saved in any religion. He denied the fall of Adam, and tried to prove to us that the curse was really a blessing. He told us that the new heart promised in Ezekiel was only a higher improvement in the mind. He had no confidence in the Talmud—did not believe in the restoration of Israel. We went over many other points. He seemed to love argument much, especially of a philosophic kind, falsely so called. In a word, he was a complete specimen of the Rationalist Infidel Jew. Do you remember the pathetic cry of Jeremiah—'Mine heart within me is broken because of the prophets?' He rose up with us, and led us to the synagogue. A small number of Jews was collected; and our rabbi immediately began to chant the prayers—strange contrast! At one time all prayed in silence—a poor dead service it was. The dry bones are very many and very dry.

LEGHORN.

"We arrived in Leghorn on the 26th of April,—a raw morning, quite unlike Italy.—Like Venice, it is intersected with canals.—We were kindly welcomed by Mr. Thompson, the excellent person who keeps the hotel San Marco. You remember it was here your faithful predecessor died, in May, 1834. We found ourselves quite at home during our stay in Leghorn. We visited the synagogue the same evening. It is a very handsome one, and was well filled. The place where the law is kept is very like the altar in Episcopal churches, and is beautifully adorned with white and variegated marble. The reading-desk in the middle of the room is similarly ornamented. The rabbi was reading prayers in a loud powerful voice, and there was a fine chant and psalm in conclusion. They were a little attracted when they saw we could read Hebrew. Several venerable men in the Eastern flowing dress, with turban and fine long beard, stood beside the ark. Many came for their blessing, kissing their hand and receiving it on their head. We were told they were rabbis from Jerusalem. Next morning, Saturday, 27th April, we attended the synagogue again at half-past eight, morning, and again at one. We saw the law brought from the ark with great pomp and the sound of psalms. When the rabbi lifted up the roll of God's law in the sight of the people, the psalm was hushed in a moment, and every head was bowed down in adoration. We joined with them in the reading of the law and the prophets. The whole concluded with the 29th psalm in Hebrew, very nobly sung. We could not help thinking how well these voices will join in the song of ransomed Israel, when God shall take away the veil from their heart.

RABBI FROM JERUSALEM.

"We three times visited the rabbi from Jerusalem, and had most interesting conversations with him. He received us in the Eastern fashion, sitting cross-legged. Spoke Italian and a little French, and quoted Hebrew with great fluency. He seems a strong-minded man, admirably versed in the Old Testament; and, as he said, I have read the Gospel—'*il tutto Evangelio.*' He showed us many of his books, then entered on the discussion of Messiah being a prophet, a king, a priest. To show that no expiation was needed, he referred to the case of David. This gave us opportunity to explain the fifty-first psalm,—that David prayed for *washing* before the *new heart*. The 100th psalm, Isaiah ix. and other texts, were also spoken upon. He showed how Jesus could not be 'the prince of peace,' for he himself says, 'I am not come to send peace, but a sword.' Several similar objections he stated. He borrowed his arguments chiefly from a little book he showed us, called 'A Defence of the Faith.' We one day visited the school for Jews, a most excellent institution. It is on the Lancasterian mode, and three hundred Jewish children are taught Hebrew, Italian, French, writing, &c. This will certainly introduce a new era in the condition of the Jews, especially among the girls, who were busy learning. The young men we heard read the Talmud. We could not help trusting, that although they think not of it, God might be in this way training these young Jews to be his servants to all ends of the earth. We visited their library, containing old books and manuscripts. We had another interesting conversation with the rabbi who keeps them. Several Jewish gentlemen called on us, and we called on many. The Jewish quarter is really moved as we pass through. All eyes turn upon us; and we are told they are at a loss to explain this friendly mission to Israel. Our discussions with the rabbi, we perceive, are well known everywhere. The learning of our two champions has evidently made an impression on them. But we do trust in a higher might, that something may have been done for the dry bones of Israel during our stay. We visited their burying-ground, and mused amid the sepulchres of Abraham's children."

CALENDAR.

JANUARY.

5. Second Sunday after Christmas
6. The Epiphany, or the Manifestation of Christ to the Gentiles
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after Epiphany.

FEBRUARY.

2. Fourth Sunday after Epiphany, and The Presentation of Christ in the Temple, commonly the Purification of St. Mary the Virgin.
9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—First Sunday after Christmas, December 29, confirmed 16 in St. Philip's Church, of which the Rector and congregation are colored persons.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger. Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

NOTICES.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles*. Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s, 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.
Jan. 4, 1840. tf

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of Twenty Dollars for the poor, from a member of St John's congregation, by Thomas Stanford, Esq.—Also, of Two Dollars and fifty cents for the aged poor, from a friend to the Mission cause, by post. And Ten Dollars from a member of the Holy Evangelist.

Donations, of which there is great need, will be thankfully received if left at the Press, 142 Fulton street; with Messrs Swords & Co. Broadway; or

1st Jan. 1840. JESSE POUND, 47 Vandam st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt per Swords, Stanford & Co, of $20 for the poor; as "a Christmas offering, from a member of St John's Church.'

LOT JONES, 192 Allen-Street.

Dec. 31, 1839.

Donations for the poor, left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st. 28 Ann st, or at the residence of the Missionary, 192 Allen st. will be thankfully received. L. J.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received 30th Dec., from Thomas Otis, Esq, donation, $10. From a member of St. John's Chapel, $10. Christmas offering of St. James' Church, Goshen, Rev. Thomas Mallaby, rector, $10. An individual of Christ Church, Duanesburg, by Mr. C. N. S. Rowland, $5. Annual subscribers, $36. From the Evangelical Society of St. Peter's Church, Salem, Mass. forwarded by Mr. C. Stimson, Jr., $47 37. Mrs John I. Mumford, donation, $3. Total, $117 37.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer, Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received, Dec. 30, from "a member of St. John's Chapel," $10. Christmas offering of St. James' Church, Goshen, Rev. Thomas Mallaby, rector, $7. From annual subscribers, $18. Total amount, $35.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From Cornelius Oakley, Esq, (fee) for Missionary fund, $3; from Christ Church, Duanesburgh, Rev William B Thomas, rector, collection for Education fund, 24; from Christ Ch, Hampton Washington county, Rev Lucius M Purdy, collection for Missionary fund, 3 50; Episcopal Chapel, Hampton, Washington county, Rev L M Purdy, collection for Education fund, 4; from annual subscribers, per Mr T C Butler, 21; from Grace Ch, Jamaica, L I, Rev Wm S Johnson, rector, collection 29th Dec for Education and Missionary fund, 11 53; from Female Education and Missionary Association of St Luke's Church, New York, Rev John M Forbes, rector, for Education fund 217 87, and for Missionary fund 217 87, and from several members of the same church in addition, 16 for Education and 16 for Missionary fund. Total amount, $534 77.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Dec. 24, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 18th inst., has received the following contributions, viz.

From St James' Church, Newtown, Long Island, by the hands of the Rev George A Shelton, $11. From S. S. for Bishop Chase, for Jubilee College, $20. From the Ladies' Society of Christ Church, Trumbull, Connecticut, for Bishop Chase, for his College, or at his discretion, $5. By the hands of the Rev Charles P Elliott, received from the "Missionary Association of St Mark's Church, Clarendon, South Carolina," $50, of which thirty dollars are for Domestic and twenty for Foreign Missions $30. From Sunday schools, New-York, for Domestic Missions, $20 From Trinity Church, Brooklyn, Long Island, by a friend, per Rev R C Shimeall, $10. Weekly offerings of a Physician, $3 25.—Total receipts, $99 25.

Dec, 31, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received by the hands of Rev. L B Minor, from St Michael's Ch., Bristol, R I, Female Missionary Society, $10, Monthly Concert of Prayer, $10, Sunday Scholars, $10. From an unknown friend at Bristol, $10; from Mr and Mrs Ames, $2, in all $42. Received from Virginia, "Sunday practice of a Physician," $18 50. Received by the hands of James Swords, Esquire, from S. S. $20. From Trinity Church. Brooklyn, L I, by a friend, $5. From Rev Charles P Elliott, contribution of the Missionary Association of St Marks', Clarendon, South Carolina, $20, in all $45.—Total receipts, 105 50.

CHARLES J. ALDIS, Treasurer.
Bank of America, Dec. 31, 1839.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, from Dec. 21 to Dec. 31, from the following individuals, viz.

Thomas Latimer, Phila, 2 letters; P M at Phila; Rev P P Irving, Geneva; J Ponder, Milton, Del; E L Stone, Clappville, Mass; G F Worthington, Annapolis, Md. with remit; W W Taylor, Michigan City, Ind. with remit; Hugh D Evans, Baltimore, with remit; H Denio, New York; Belknap & Hammersly, Hartford; P E Demell, Detroit.

Packages have been forwarded from the Depository for the fortnight ending Dec 31, as follows:

To Rev W H Walter, Schenectady, care of J M Woodward, Albany, per steamer Westchester; To Thomas Latimer, Phila, per Union Line; To Jeremiah Van Rensselaer, care of Lawrence & Gar, Vicksburg, Miss; Joseph Lovell & Co. New Orleans, per ship Alabama, for N O; To Thomas Latimer, Phila, per Union Line; To Rev S Pyne, Yonkers, per Kellinger's stage; To C Stimpson, Jr, Boston, per Harnden's Express; To A E Miller, Charleston, per brig Sullivan; To Rev M F Manning, Danville, Ky, care A T Skillmore, Lexington; J B Peck, Forwarding Agent, Phila, per Union Line; To Thomas Latimer, Phila, per Union Line.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st.
January 4, 1840.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D.D. Geneva; Rev. J. C. Rudd, D. D; Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to
JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street*, among which are the following *New Books*:

THE HOLY CHILD JESUS, *An Example of Obedience to Parents*. 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE, by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840. Edited by Mrs. Sigourney.

December 18, 1839.

SELECT ACADEMY FOR YOUNG LADIES—in the basement story of St. Clement's Church, Amity street, New York.

The Rev. James Sunderland and lady would respectfully inform the citizens of New York, that instruction will be given, at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French languages, including Music and Drawing. And, having taught successfully for some time in other cities, the Principal flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their daughters.

The terms of tuition, payable quarterly, in advance, are eight dollars for all the branches of a finished English education, and the usual extra charges for the other branches of study. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. Application for admission may be made to the Rev. James Sunderland or lady, at the above institution, or at their residence, No. 46 Barrow street.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.; The Right Rev. Levi S. Ives, D. D., L. L. D.; The Rev. Lewis P. Bayard. D. D. Also, the patrons of the Academy.

OFFICERS OF INSTRUCTION.

The Rev. James Sunderland, *Principal;* and Mrs. R. M. Sunderland, *Assistant.*

Dec. 18, 1839.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq, New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq. do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L C.
Charles D. Brush, Esq, Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D, Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point. N. Y. Nov. 16.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, hnd Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm. STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments: if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton*. Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers *only*, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Nov. 20. 142 Fulton street.

POETRY.

TRUST IN PROVIDENCE.

"Your heavenly Father knoweth that ye have need of all these things."—Matt. vi. 32.

Lord! when we seek thy throne of grace
To crave a blessing there,
O let not earthly things have place,
Unduly, in our prayer.

To know that 'tis thy bounteous hand
Our daily bread bestows;
To feel it is from thy command
Each added blessing flows:

This we may humbly know, and feel;
But let not worldly store
One thought excite which would reveal
A craving thirst for more.

Thou knowest well what things we need;
Oh, give us faith to see
That *such* necessities can plead
Their own brief wants with Thee.

But teach us in the solemn hour
Of supplication, still
Simply to crave of Thee the power
To do thy holy will;

To feel that thy protecting care
From evil is our shield;
To see, in dark temptation's snare,
Thy arm for us reveal'd;

To know thy kingdom here on earth
Within our hearts increase,
And prove the all-surpassing worth
Of thy pure gift of peace;—

Be such our prayer! For all beside
Thy word a pledge shall be,
For Thou hast promis'd to provide
For all who follow Thee.

THE EPIPHANY.

JOHN, chap. ii. to verse 12.

Many and useful are the instructions, which may be gathered from this relation of our Lord's presence and miracle at the marriage in *Cana* of *Galilee*.

First. We behold him as a member of society, in that amiable light of benevolence and good humor, which recommends and endears us to each other. While he appeared in our flesh, and conversed among men, he conversed and behaved as other men do. In matters civil, political, or purely indifferent, we observe him social, obliging, and humane; as well as religiously strict in all things spiritual and divine. Here he refuses not an invitation to a *wedding*: Not only his holy Mother was there, but *Jesus also was called, and his disciples, to the marriage*; and he disdained not to go with them, and to make one of the company.

In the next place, we are led to consider the dignity of that state, and to esteem it truly honorable. As the marriage had its first institution in Paradise, so here we find it made the first scene of our Lord's miraculous power upon earth, and the first occasion of *manifesting forth his glory*.—With what holy reverence then ought we to engage in that state, and how solemn should the celebration be, where Christ himself vouchsafes to give his presence!—We learn also, that our Lord is no enemy to innocent mirth: He has not banished cheerfulness, — good cheer, from our social entertainments, but rather [illegible] them. Nor is he an enemy to the use of wine, as appears by this first scene of his ministry, and likewise by that his last and more solemn act at the institution of his supper. Here we behold him supplying the wine that maketh glad the heart of man; yea, even turning water into wine, when the stock of wine was spent.—He indeed bestows both the necessaries and comforts of life with a liberal hand: but then he expects, as we are rational creatures, as well as in regard to his perpetual presence and inspection, that we should keep our mirth and our feasts within the bounds of sobriety and innocence.

But the chief design of the Church, in choosing this for one of her proper lessons on this extraordinary festival, is grounded on the reflection, which the evangelist makes in the last verse of our lesson: *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.* It was the divinity of our Lord, the evangelist had chiefly in view, to prove by this relation of his first miracle: It is the same doctrine of faith in the essential Godhead of our Saviour, which the Church propounds to us in this lesson, and particularly at this season. As the prophet in our two first lessons had clearly asserted the Divinity of the *Messiah*, here the Gospel relates an evident proof and manifestation of it in this extraordinary miracle, which none but God could perform. And as this is produced as the *first* evidence of his divine power, so all his other miracles are confirmations of the same truth, and do equally, if not still more strongly, *manifest forth his glory*. And if *his disciples* (as we find it immediately added) *believed on him*, upon the testimony of this one, this *first* miracle of his, how ought we, and all who pretend to be his disciples, to be indubitably convinced by that series of miracles, and repeated acts of divine power, which are recorded in the Gospel history, when this *first* is mentioned, as of itself sufficient to persuade us of his divinity!

It is said, *he then manifested forth his glory*: That is, saith Dr. Hammond, "He gave evidence of the presence of his divinity. As the *glory* of God (called the *Shecinah*) had formerly been in the temple, it was now, in the person of Christ, as Son of man, appearing among men, and working miracles." For though the incarnation of Christ was the greatest humiliation of him, yet was it nevertheless the greatest manifestation of his glory to mankind.—Never was seen so much of the divine power and glory upon earth, as in this his appearing in the flesh, and doing these wondrous works and miracles in his own person. Hence it is, that our Lord's performing this miracle at the marriage in Cana, is called the *manifesting* forth *his glory*, that is, evidencing the inhabitation of the Godhead in himself: For that the Godhead was his own, and not another's, appears by the evangelist's styling this glory, or Godhead, *his own glory*; for so the original expresses it; he himself being the very and eternal God, whose glory was manifested in this, and all his other miracles. And seeing that *his disciples*, on the sight of this *first* miracle, *believed on him*, whose disciples must they be, who after all his miraculous works, all his declarations, all the testimonies of Scripture, both by prophets and apostles, of martyrs, saints, and confessors, through every age of the Church, are not afraid to deny the Lord that bought them, and renounce the faith of Christ's Divinity, which was once delivered to the saints?—*Wogan.*

BRANCHES OF THE VINE.

It was a proverb of Anacharsis, a Scythian philosopher, that the vine bore three branches; first, *pleasure*; secondly, *drunkenness*; thirdly, *disgust*.

POLYCARP.

Among the cities of proconsular Asia, Smyrna was pre-eminent for the wealth of her citizens, the magnificence of her structures, and the beauty of her situation. By a singularly good fortune, her literary name is equally great, both in heathen and Christian record. She was among the seven cities which laid claim to the birth of Homer, and shares with Chios the fairest pretensions; and she was among the seven cities addressed by John, and shares with Philadelphia his unalloyed commendation. Her Church did not, indeed, resemble her city in the splendor of outward apparel; but she excelled in the beauty and brightness of her inward holiness. She was even poor, as the world understands poverty, but she was rich, as the kingdom of heaven interprets riches. In her infancy she was much harassed, both by the avowed and insidious attacks of the Jews. But these were only an introduction to still more serious assailment from the heathen, who came against her openly with the world, and more secretly with his philosophy.

The life of the first of her bishops was long enough to witness both these attacks, and was entirely spent, and at last laid down, in warding them off from his fold. This was Polycarp, whose name, well expressing the abundant fruitfulness of his works, has been held in deep reverence through every age of the Church.

He was, as we have already seen, a disciple of St. John. So much did he recommend himself to that inspired discerner of spirits, that he ordained him with his own hands as Bishop of Smyrna. The conduct of Polycarp in the ministry was in accordance with his privileges. He was severely tried. Tribulation and poverty afflicted his flock, and the Jews were continually assailing it. But, amid these difficulties, he obtained a good report from the mouth of his former instructor; and most precious, inasmuch as it came not merely from human lips, but was laid upon them by the Lord of the Church himself, who, in his address to the Churches of Asia, bestows the highest commendation on the Angel of the Church of Smyrna. He was, at the same time, warned of a future open and distinct persecution, and in terms which seem to hint his own martyrdom.

Of this, indeed, he received an earnest when Ignatius arrived at Smyrna, on his road to that eternal rest, and with a heart overflowing with joy and thankfulness for its near approach. Ignatius was full of Peter's fire. But Polycarp had all the dove-like gentleness of John. Ignatius was impatient to obtain the crown. Polycarp was content to wait the time of enjoyment. Both were humble. But Ignatius exults in dying the death of a malefactor. Polycarp calmly resigned himself to it. It is this resemblance of character to his master that keeps his privilege of having been his disciple much more continually and distinctly in our minds, than we do that of Ignatius.

Trajan's persecution spent its fury probably in the neighborhood of his head-quarters; and all that Smyrna felt of it, if it felt at all, was but as the last faint wave driven by a distant storm. A long and deep peace, from without at least, now blessed his Church. It had lasted about forty-three years, when Polycarp was called upon to exhibit, on a more splendid stage, the peculiar talent with which he was intrusted by his former conversation with the apostles. He was most probably by this time the only one left of all that had enjoyed that privilege.

His presence was required in the capital of the empire; because there the leaders of the Gnostic heresy were busy, and but too successful in propagating their opinions. The Roman clergy, unaccustomed to the subtleties of these men—who denied the authority of the received books of Scripture, and claimed apostolical tradition for their own forgeries or corruptions—knew scarcely how to refute them, and when they were challenged for apostolical tradition, could produce in their bishop only the tenth successor from the apostles. The testimony of a hearer of the apostles would, however, be decisive against them; and to this prime and indispensable quality Polycarp added a thorough knowledge of both the heresies and of the men who supported them.

The occasion must be pressing, which could have prevailed upon this apostolic man to quit his diocese, and now, that he must have been about his hundredth year, to undertake so long a journey, or perilous a voyage. The joy and satisfaction which his arrival diffused through the Roman Church, must have been great. With what affectionate interest would they gaze upon this venerable old man, who had conversed with the forefather of their now lengthened line of bishops! The effect of his presence had not been miscalculated. Many returned from their heretical errors, upon his testifying to the doctrine of the Church, that it was the one and only truth which himself had received from the apostles. One day he encountered the heresiarch Marcion, who, with unblushing effrontery, said, "Acknowledge ye us." "I acknowledge the first born of Satan!" was the uncompromising answer of Polycarp. Many, at this day, would call such an answer uncharitable and unchristian-like. It would be well if such persons would take more trouble than they do in referring to the authentic documents of Christian charity. Had the notions now so commonly affixed to that sacred term prevailed in the early Church, how could Christian truth have come down to us in purity, if indeed it came down to us at all? If the preachers of those days had suffered their adversaries to go uncontradicted; if they had not set their faces against them as flint, their faith, which by their conduct they would have confessed to be indifferent, must have been lost.

But *they* knew not that produce of our corrupt times, that disguised infidelity which assumes the name of charity, but betrays its first principle, which is Christian faith: which has its foundation not in the Gospel, but in selfish vanity; which casts out fear indeed, as to the fear of God, but takes up in its place the fear of man; which seeks popularity, and accommodates itself to others in order to obtain in return accommodation for itself; which looks but to the body, and cares not for the soul. So far from joining in a work of Christian love with men who differed from them in essential doctrines, they would have denied that it could be a work of love; they would have asserted that it was just the contrary, countenancing, as it did, an indifference to the pure faith. In those times of nakedness and the sword, false doctrine and false brethren were regarded as far more dangerous adversaries to the Christian cause than the severest persecution: as a traitor within is worse than a foe without. We are told that Polycarp, whenever he heard false doctrine broached, would cry out, stop his ears, and say, "O, glorious God, to what times hast thou reserved me, that I should endure this?"

But the necessity, in Polycarp's mind, of a rigid and uncompromising assertion of the purity of the faith, is strikingly set forth by a beautiful example of charity and communion where the difference lay but in a matter of ritual observance. The Churches of Asia differed from the Western Churches with respect to the day of termination of the fast which introduced the festival of Easter. Each side claimed apostolical authority for their usage; but this difference, which, within forty years after, very nearly produced a schism in the Church, broke no bonds of love between Polycarp and the Roman Bishop Anicetus. So far from it, they partook together of the body and blood of the Lord, thus signifying, in the most solemn and distinct manner, their essential unity in the same body, and displaying their unfeigned love. In this rite, too, Anicetus showed his deep sense of the character and services of his illustrious guest, by conceding to him, in his own Church, the post of consecrating the elements of the Eucharist. A few other, and still less important points of difference, were readily overlooked or adjusted between these faithful servants of the Prince of Peace. Having effected all the objects of his journey, Polycarp returned to Smyrna.

Here he continued his anxious watchfulness over the Church of God, both without and within the range of his diocese. Nor did he look only to the generation which now filled his Church, but provided for that which was raising up. He would not allow the Church to be placed at a disadvantage before the eyes of the world, in its disputes with heretics, through the neglect of human learning. Not only must the Scripture and written tradition of the Church be thoroughly studied, in order to convict them of adulteration, forgery, and false doctrine; but in order to enter and assail them in their very camp, the heathen philosophy must be studied, whence they drew so largely for their specious and captivating tenets; the heathen dialectics must be taken up, by which they defended their systems, and warded off their adversaries, with a sophistry which, in vulgar eyes, gave them the victory over common sense. Such were the views with which Polycarp would enter upon the education of the youthful part of his flock: ~~and a~~ proof of this his work was given by Irenæus, who, proceeding from this school, and armed at all points with divine and human learning, left the Church in possession of a magazine of weapons against future attacks from the same heretical quarter.

Polycarp had now raised up witnesses to the truth, and for seventy years he had himself been teaching, comforting, admonishing, confuting. He had fought a good fight, and it pleased the Lord to withdraw him to his rest by such means too as should edify and encourage his flock to the end. The long peace which the Church had, on the whole, enjoyed since the days of Trajan, was now at its close. A philosopher, in the person of Marcus Aurelius, filled the throne: and never has the Church had occasion to bless the rule of such a character. If new decrees against the Christians did not proceed from himself, he allowed them to proceed from the provincial governors; and a loose rein was given to the horrible oppressions of shameless informers, and coveters of other men's goods, who openly exercised their robbery, and plundered the Christians by night and by day. At Smyrna the violence of this new affliction to the Christians broke out from its usual source, the games of the amphitheatre. There a solitary cry of "Away with the atheists," or "To the lion with the Christians," touched a responsive chord in the hostile crowd, and produced a clamor, which the magistrate, even if unwilling to satisfy it, durst not resist. Of this hazardous situation the Christians of Smyrna now experienced the full misery. The populace proceeded to the most horible excesses against them. They were flayed alive with scourges, roasted with fire, given to be devoured by beasts, and subjected to the most ingenious tortures which human malice can suggest. From this persecution it is easy to suppose that their venerable Bishop would not escape.

The aged Polycarp, on the first notice of what was going on, had determined to stand at his post. Having been prevailed upon to take refuge at a farm not far from the town, and afterwards to elude the search which was made for him, to fly to another, his hiding-place was at length disclosed by the confession of a slave, who was put on the rack. He was discovered by the police reclining in an upper chamber, late on the Friday evening. He might still have escaped along the roof, but instead of attempting this, he cried, "The Lord's will be done," and went down stairs to his pursuers. His venerable appearance and calm composure struck them with shame and compunction; and having required from them the indulgence of an hour for prayer, they granted him two; and heathens though they were, heard him with admiration, and even sorrow for their sad duty, as he offered up his supplications for all with whom he had ever held intercourse, for small and great, noble and ignoble, and for the universal Church throughout the world. Having mounted him upon an ass, they were conducting him to the city, when he was met by the Irenarch Herod, with his father Nicetas. They took him up into their chariot, and immediately began to persuade him to save his life by sacrificing. But when they could not prevail, they turned him out so roughly, that he injured his leg in his descent. Yet he walked on cheerfully, as if nothing had happened, towards the stadium.

As he entered, many of the faithful heard (as they assert) a voice from heaven, crying, "Be strong, and have courage, Polycarp." He here appeared at the tribunal of the proconsul, who, as usual in such cases, began with mildness to persuade him to comply. His note, however, grew more stern, as the conversation proceeded. "Swear by the fortune of Cæsar," he said; "change your mind, and cry, 'Away with the atheists.'" Polycarp replied by a severe look at the crowd, and, waving his hand at them, and as if tossing back to them that exclamation, cried out, "Away with the atheists," looking at the same time up to heaven with a deep groan. On the proconsul still insisting, and saying, "Swear, and I will release you. Revile Christ!" he answered, "Eighty and six years have I been serving him, and he hath done me no wrong. And how can I blaspheme my King, who hath brought me salvation?" Finding his firmness invincible, the proconsul commanded the crier to proclaim, "Polycarp has confessed himself to be a Christian." On this the populace, composed of heathens and Jews, furiously cried out, "This is the teacher of impiety, the father of the Christians; the man who is for putting down our gods, and who is teaching many not to offer sacrifice or worship to the gods." The Isiarch Philip was urged by them to set a lion on Polycarp, which he refused, alleging that he had finished the games so far as exposing to beasts was concerned, and that therefore he had it not in his power. The general cry then was that he should be burned; and the multitude, among whom the Jews, as usual, especially distinguished themselves, although it was their Sabbath, hastily got together wood and fagots from the workshops and the baths. A pile was soon raised, and Polycarp placed in the midst of it. All being ready, he stripped himself for his last struggle; but for a long time he was unable to unloose his sandals, from the interruption of the faithful, who eagerly ran up to touch the body of the holy martyr. When the fagots had been arranged around him, they were going to nail him to the stake; but he requested them to omit this part, saying, "Leave me as I am, for He that granteth me to endure the fire, will grant me to stand unmoved amid the pile, without the security of your nails." They indulged him so far as only to bind him. In this position he offered up the following prayer:

"O Lord God Almighty, Father of thy beloved and blessed Son, Jesus Christ, through whom we receive the knowledge which telleth of Thee; O God of angels, and powers, and of all the creation, and of all the family of the just, who live in Thy presence: I bless Thee that Thou hast thought me worthy of this day and hour, so that I should be a partaker in the number of Thy witnesses, in the cup of Thy Christ, unto the resurrection of everlasting life, both of soul and body, in the incorruption of the Holy Spirit. Amongst whom may I be accepted before Thee this day, through a fat and acceptable sacrifice, according as Thou hast beforehand prepared, and manifested, and hast fulfilled, even Thou, the unfailing and the true God. On this account, and for all things also, I praise Thee, I bless Thee, I glorify Thee, together with the everlasting and heavenly Jesus Christ, Thy beloved Son: with Whom, to Thee and the Holy Spirit, be glory now and for ever. Amen."

The fire was then lighted around him, and when it had risen into a vast flame, bellying like a sail, it encircled the martyr as it were in a chamber of fire, where his body remained unconsumed, like gold in the furnace. On seeing the resistance which his body offered to the flames, his impatient enemies ordered him to be run through with a sword. The quantity of blood issuing from the wound was so great as to quench the fire. Thus the body was preserved; but his followers were not to have the satisfaction of paying it the last honors. It was denied to them, owing to the malicious representations of the Jews, who suggested that the Christians would forsake their crucified God, and worship him. The centurion placed it in the midst of the fire and burnt it. The Church, however, gathered his bones, and reverently laid them up, as a treasure more precious than gems, in a place where they afterwards annually met, and celebrated this his birth-day into everlasting life, with joyful solemnities; in pious memory of those who had fought the good fight, and to the preparation and exercise of those who were to follow their example. This day was the 25th of April.

Thus the prince of this world extinguished the last lamp which had been kindled from the light of the living apostles, and the Church lost a witness, who had upheld her claims in her most difficult trials. But he bequeathed to her, as we have already seen, a school of well-trained champions, to continue the victorious fight against fraud and error. Every document that has come down to us, is loud in his praise; and the affectionate testimony of his highly gifted pupil Irenæus, is well seconded by the internal evidence of his own admirable epistle. This letter is the last of the works of the apostolic fathers, to which it forms a glorious crown. It was long read in the Churches of Asia, and the time perhaps may not be far distant, when it shall once again be heard in his own church, which still stands erect, though not undefiled in faith, amid the miserable wrecks of Christianity in that benighted region.

THE NECESSITY OF REVEALED RELIGION.

Had man continued in the purity of his first religion, he had wanted no second; the doctrine of nature had led him to the enjoyment of the glorious hopes, to which he was born, of life and immortality. But when he fell under the power and the dominion of sin, he grew both blind and impotent, had but little knowledge left to find his duty, and still less his ability to perform it. The history of the fall is preserved to us in sacred writ; but let the Scripture be silent, and let experience only speak. Look back into the past ages of the world, as far as the clue of history can guide you, and tell me in what place the purity of natural religion was preserved: observe the manners of men, and their religious services, and when you are tired with the sad prospect of the ignorance and barbarity of some, the superstition and idolatry of all, tell me once more, did the world want an instructor or no? If it did, we have little reason to complain that it had one, still less to stumble at the dignity of the person who undertook the desperate cause of nature; or to reject his authority, because he is greater than we know how to conceive, even the only-begotten Son of God.—*Bishop Sherlock.*

CONDITIONS OF GOD'S PROTECTION.

God is our refuge, and our strength, saith Holy David, most devoutly, and most methodically too: for we must first make him our refuge by flying to him, before we can hope that he will be our strength. In vain do they dream of God's saving protections, that turn their backs upon his precepts, and cast his laws behind them. It is true, God's altars are our sanctuary; an inviolable asylum in our sufferings, and in our sorrows, in our calamities, and in our dangers, for our ignorances, and for our infirmities: but are our crimes too privileged and protected there? That were indeed to turn God's temple into a den of thieves, and murderers, (the notorious abuse of modern sanctuaries;) and to set up the wing of abominations (spoken of by Daniel the Prophet) even in the holy place. Nay, but pluck them from mine altars, (saith God,) or slay them there, that sin presumptuously, and with a high hand. God will not be so merciful to those that offend of malicious wickedness, as to receive them, with all their sins about them, under that sacred and saving protection. The holy dove broods not a kite, or a vulture: they are birds quite of another feather. If, in good earnest, we would be fostered and cherished under God's wings, we must first be hatched into his likeness and similitude, be renewed after his image, and be made partakers in some measure of the divine nature.—*Archbishop Sancroft.*

CONNECTION BETWEEN THE SOUL AND BODY.

Scarcely can I conceive, even to myself, this union between my body and my soul—how it is that I bear upon me the stamp of divinity, and that at the same time I grovel in the dust! Is my body in health, it wars against me—is it sick, I languish with it in sympathy—it is at once a companion that I love, and an enemy that I dread—it is a prison that frightens me, a partner with whom I dwell. If I weaken it by excess, I become incapable of any thing noble; if I indulge it, or treat it with too much consideration, it revolts and my slave escapes me. It fastens me to the earth by ties I cannot break; and prevents me from taking my upward flight to God, for which end alone I was created. It is an enemy that I love; a treacherous friend whom it is my duty to distrust. To fear and yet to love! At once what union, and what discord! For what end, with what secret motive, is it that man has been thus organized? Is it not that God has seen it fit by this means to humble our pride, which might otherwise have carried us to the height of disdaining even our Creator, in the thought that, being derived from the same fount of being, we might be permitted to regard ourselves as on terms of equality with him? It is then to recall us incessantly to the sense of our entire dependence on him, that God has reduced our bodies to this state of frailty, which exposes us to perpetual combats; balancing our nobleness by our baseness; holding us in suspense between death and immortality, according to the affection which inclines us to the body or the soul; so that, if the excellencies of our souls should inspire us with pride, the imperfections inseparable from our bodies may bring us back to humility.—*St. Gregory Nazianzen.*

OBSCURE PASSAGES IN THE BIBLE.

A gentleman, who visits with great regularity the Philadelphia penitentiary, the inmates of which his piety prompts him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of that Sacred Volume; each time declaring he would not go on, if this was not first explained to him. The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and which plainly applied to him and his situation. After many fruitless trials to induce the convict to this course, his friendly teacher said, what would you think of a very hungry man, who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat and also covered ones, the contents of which the hungry man did not know: instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of; in spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome by exhaustion, he drops down. What would you think of such a man? "He was a fool," said the convict, "and I will be one no longer. I understand you well."—*Dr. Lieber's Essay on Penal Law.*

GLORYING IN THE SAVIOUR ALONE.

Once discerned, accepted, and devoutly entertained, the Mediatorial character and vicarious work of Christ becomes our exclusive object, and generates an exclusive motive. All admiration, all gratitude, all affection converge upon this one centre. And if he who so believes is indeed susceptible of magnanimous sentiments and capable of magnanimous conduct, then will he the more gladly than others, forget every pretension, and deny every ambition, and although among his fellow-men he might glory, will glory only in the Lord.—*Isaac Taylor, Saturday Evening.*

THE CHRISTIAN NOT ALONE.

Whenever therefore in those days, by the necessity of the time, any shall be separated, in body, not in spirit, from the rest of the flock, let not such an one be moved at the horror of the flight, nor be terrified by the solitude of the desert, while he retreats and lies hid. No man is alone who has Christ for his companion; no man is without God who in his own soul preserves the temple of God undefiled.—*St. Cyprian.*

EFFECTUAL FERVENT PRAYER.

The very life and spirit of prayer consists in an ardent vehement desire of the thing prayed for; and since the nature of the soul is such, that it strangely symbolizes with the thing it mightily desires, it is evident, that if a man would have a devout, humble, sin-abhorring, self-denying spirit, he cannot take a more efficacious course to attain it, than by praying himself into it.—*South.*

It is curious the way in which men get their creed or principles. They get their practice first, and then make their principles conform to it. How do men come to think certain things lawful and right in trade, but because they have got into the habit of practising them, and it is not convenient to give them up? "If I believe so and so," "then I shall have to give up such a thing and do so and so." This is being afraid of the truth.

GARRICK AND DR. STONHOUSE.

Dr. Stonhouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to go with him. After the service, the British Roscius asked the doctor what particular business he had to do when the duty was over? "None," said the other. "I thought you had," said Garrick, on seeing you enter the reading desk in such a hurry." "Nothing" added he "can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible." He next asked the doctor "what books he had in the desk before him?" "*Only* the Bible and Prayer-book." "*Only* the Bible and Prayer-book?" replied the player, "why you tossed them backwards and forwards, and turned the leaves as carelessly, as if they were those of a day-book and ledger." The doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to reprove.

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No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

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April 24, 1839. tf

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